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Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Darjeeling, India. Helping with the washing-up

(Photo: N. B. McVicar)

Angola Needs a New Hospital Now

IN Angola, Portuguese Congo, the B.M.S. has never been able to develop its medical work on the same scale as in Belgian Congo. For one thing, the Portuguese Government has not been able to make substantial grants for such work: for another, the colony is not so wealthy as its eastern neighbour.

There has been a hospital at San Salvador, the old capital, since 1913. It was built under the supervision of Dr. Mercier Gamble who began medical work in the area in 1907.

The building now is in a most unsatisfactory condition and has been the object of criticisms by government officials who have expressed surprise that a society like the B.M.S. should be satisfied with such a building as a witness to its medical work today. The work done in it is of the first quality. When the condition of the building and the lack of equipment are taken into consideration it is remarkable what has been achieved. But certainly the hospital is unsuitable for modern needs.

At Bembe and Quibocolo there are dispensaries, each in the care of B.M.S. nursing sisters.

IN 1952 the B.M.S. accepted responsibility for the Angola Evangelical Mission in order to preserve its work. Since then it has been able to hand its responsibility to the Canadian Baptists who are co-operating fully and willingly with the B.M.S.

When, for instance, Dr. Rodger Shields came home on furlough last year and the San Salvador hospital was in danger

of being without a doctor, the Canadians came to the assistance of the B.M.S. and seconded their Dr. Johnson.

THE time has now come when the medical work in Angola must be reorganized. It is proposed, therefore, that there shall be two hospitals, one at Quibocolo (replacing the San Salvador hospital) and the other at one of the Angola Evangelical Mission centres. The former will be the responsibility of the B.M.S., the latter of the Canadian Baptists. In addition there will be a medical unit, jointly maintained by the B.M.S. and the Canadians at Calambata, and associated with the Training Institute for Teacher-Evangelists (TETI), now a joint enterprise.

To erect a hospital at Quibocolo will be costly. It will be necessary for the B.M.S. to raise at home the sum of £20,000. Its share of the cost of the medical unit at Calambata is £5,000. So in all £25,000 is required.

This year happens to be the centenary of the birth of Thomas Lewis, the pioneer at Quibocolo

and one of the ablest missionaries ever to serve the Society. Particularly is his memory honoured in Wales, his native land. It is appropriate then that it has been decided to name the new Quibocolo hospital the Thomas Lewis Hospital.

FOR this hospital and the medical unit a special appeal is now being launched. The amount required must be in addition to the Society's normal income. This is the first large medical project for many years. We are confident that many, knowing the desperate need for it in this area, will wish generously to respond.

A share certificate scheme (not to be confused with the present share scheme) is being devised, about which further particulars will later be given.

Meanwhile gifts large and small will be gratefully received at the Mission House. They should be addressed to *The General Home Secretary, B.M.S., 93, Gloucester Place, London, W.1.*

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Gift of B.M.S.

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A Jamaican Chapel Restored

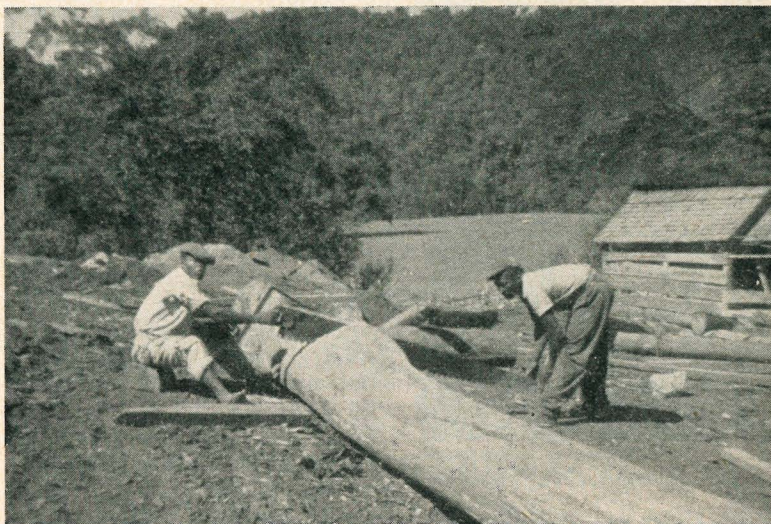
By D. W. F. JELLEYMAN

TOWARDS the western end of Jamaica there is a portion of the interior known as the cockpit country. This is an apt description of its character. Over many square miles are to be found small basins of earth enclosed by sharp, craggy slopes and in some places the rock rises vertically. The territory is virtually uninhabitable and impassable.

Right on the edge of this country, about ten miles inland from Falmouth on the north coast, in the parish of Trelawny, lies the village of Sherwood Content. Originally there were two villages, but with their fusion, the names have been combined. Standing to the south of the roadway linking these formerly separate communities is the Baptist chapel, the most impressive, as it is the most historic building in the district. With its bell-tower, built on to a traditional nineteenth-century style Free Church place of worship, it presents today a neat and fresh appearance. Bold letters on the tower proclaim "Waldensia Baptist Church built 1871 renovated 1958". Actually, the church is older than that and something of its history was recalled at a memorable service held on Sunday, 10th August, when it was formally reopened after recent redecoration.

The service begins

CROWDS gathered early in the afternoon in the chapel grounds but no one entered until the beginning of the service. At 4 p.m. Rev. I. C. Parsons, chairman of the Jamaica Baptist Union, who had come to preside over the meeting, stood under the bell-tower and led in worship.



(Photo: D. W. F. Jelleyman)

Sawing timber on the Windsor Estate, Sherwood Content, Jamaica

Mr. Felix Toyloy, member of the House of Representatives for Upper Trelawny, opened the main door, which stands to the north, and is approached through the porch under the tower, declaring the chapel re-dedicated to the glory and service of God, the Holy Trinity. The chairman then led the way to the west door

which was opened in the Divine Name by the newly-appointed headmaster of the local Baptist day school. Returning to the main door, the chairman then summoned those who had promised to open windows to come inside and take their positions. There, to a simultaneous recitation of a chosen form of words, all the windows were opened in the Name of the Lord.

So began the service of re-dedication marking the renovation of Waldensia chapel. This was made possible by the removal of the day school from church premises to new buildings on an ideal site in another part of the village and by the zealous and sustained efforts of church members who, having raised money towards the cost of the new school buildings, have further contributed to the improvement of their house of prayer.



(Photo: D. W. F. Jelleyman)

Rev. E. A. Jessop and church officers



(Photo: D. W. F. Jelleyman)

In the church grounds at Waldensia

An act of re-dedication

NO gathering that has ever taken place in the present chapel during the past eighty-seven years can have been larger or more significant than the one now recorded. Children filled the gallery and adults occupied every available space in the main body of the building. Members of the daughter church of Trittonville, three miles away, and from Unity church in a nearby district, which was once served by ministers of Waldensia, were present in strength. Their choirs and the Waldensia choir contributed to the acts of worship.

The chairman, in the course of the service, led the church in a responsive act of re-dedication. Rev. E. A. Jessop, M.A., the present minister who has served the church with singular devotion for almost the whole time since he left England, thirty-four years ago, announced the cost of renovation as £260 5s. 5d., all of which was met. Together with £19 previously given, the day's collection made a total of £102 4s. 5d.

The church's origin

MR. JESSOP also told of the church's beginning, when Rev. William Knibb came up from Falmouth to preach to slaves at the corner of a barbecue in a part of the district known as Piedmont. Here, before Emancipation, the church was formed. Mr. Jessop quoted a letter from William Knibb to Mr. Dyer of the B.M.S. dated 1st January, 1835, in which he says:

"Since I last wrote to you I have been blessed in opening a new station at a place called Piedmont, ten miles from Falmouth. I have purchased the land, cleared the ground and laid the corner-stone of a chapel 38 × 58. I call it Waldensia. It is a lovely spot and I love the name. The poor people, to a number of nearly a hundred, put up a large shed in a day and at present full 700 persons attend where the blessed news of salvation is proclaimed."

The chapel was opened on



(Photo: D. W. F. Jelleyman)

Water carriers at Sherwood Content

26th February, 1837. The church then counted 424 members and there were 350 inquirers. Stones at the old building at Piedmont can still be seen.

Knibb's scheme

KNIBB was responsible also for the sale of small plots of land in the district to emancipated slaves and for the establishment of Waldensia Day School in the district.

The present Waldensia Chapel stands in the centre of the community which has developed from this land settlement scheme of the early missionaries and is historically rooted in the life of the locality.

In a sermon preached at the re-opening ceremony the preacher, expounding the theme of 1 Timothy 3:15, spoke of the value of tradition as a testimony to the truth and as an instrument of the truth but warned of its danger as a substitute for the truth. A living church was a church in which the living God was still active and where in consequence purity of doctrine and of life was maintained.

ANYTHING BUT THIS

COLIN M. MORRIS

U.S.C.L. Lutterworth: 3s.

A Foreword containing the Declaration of the Conference of the British Methodist Church on race relations introduces to us three courageous sermons, preached in the Rhodesian Copperbelt, on the Christian attitude to racial segregation. These sermons attack the fallacies on which segregation is based; call for the formation of a true inter-racial fellowship within the Church; challenge the political apathy and silence of Christians on the evils of a political system which does not work for an inter-racial society; and lead up to an appeal to Christians to take the first step by eradicating inward racial prejudice through yielding unconditionally to Christ.

G.P.R.P.

Father and Daughter Serve for 109 Years

Missionary secretaries in the churches by keeping alive missionary interest and giving out information make a greater contribution to the success of the B.M.S. than is often recognized. They are key people in the enterprise.

Some of them have extraordinary records of long and faithful service. For instance, Miss Ada Bate of Tarporley, Cheshire, was church missionary secretary for forty-eight years, relinquishing her office last August. She succeeded her father, Mr. Roger Bate, on his death in February 1910. He had then been missionary secretary for sixty-one years, having been appointed in 1849.

So, father and daughter together have given 109 years of very devoted service.

Assembly Hall Now Complete

The new assembly hall at E.P.I. (School for Pastors and Teachers), Kimpese, started in December 1957 and built to celebrate the jubilee of E.P.I., was completely finished by Christmas.

The main hall seats two thousand. The smaller rooms include a new bookshop, which hopes to meet the needs of an area poorly served with literature, and a prayer chapel which includes a rough hewn stone cross on one wall. This was inspired by the prayer chapel at Bossey.

The main difficulty at present is seating but this will be provided as gifts come in.

For Baptist Teachers

The Baptist Teachers' Fellowship will hold a Conference in London on Saturday, 24th January. It will be held at the Baptist Church House. The subject will be Education: free and Christian, or controlled and clerical? and the principal speakers, Rev. A. S. Clement, Rev. Dr. W. D. Hudson, and Rev. W. T. Williams, M.P.



(Photo: D. M. Philcox)

A pupil at the Gaya school, India, receives a Bible at the end of term ceremony

Book Causes "Mild Sensation" in Germany

Our German Baptist brethren two years ago published through their J. G. Oncken Press a book which caused a mild sensation in Germany. Now Messrs. Marshall, Morgan & Scott have made it available in an English translation and with a foreword by Dr. Martin Niemöller. It is *The Bridge is Love* by Hans A. de Boer (15s.).

In it the author gives an account of his travels round the world, relating his experiences and recording his impressions and reflections. He worked his passage, undertaking a variety of jobs, and so came into close contact with the people of the lands through which he passed.

He made a special point of visiting trouble spots and seeking to discover the underlying causes of conflict. Thus in South Africa he inquired into the colour problem; in Kenya he made contact with Mau Mau leaders; at Hiroshima he saw something of the dreadful desolation and heard eye-witness accounts of the effects of the atom bomb; in India he discussed with Mr. Nehru Christian missions and the prospects of Communism.

Judged by his book, Herr de Boer is a simple man with little knowledge of the complicated issues which he discusses. He is an innocent abroad. What a pity that more German Christians are not

better informed in current world political problems!

But he has done great service. For it is of value to be confronted, while reading a pleasant and interesting travel book, with those grave problems which now challenge the Christian conscience—and to see those problems first through the eyes of a guileless and ingenuous Christian who is apparently unaware of his own prejudices.

Of special interest to readers of the *Missionary Herald* will be his account of the new China and his highly critical views of foreign missionaries in India.

The South India Experiment

Rev. A. H. Dammers is an Anglican priest who served for four years on the staff of a Christian college in the diocese of Tinevely. In his book *Great Venture* (Highway Press, 2s. 6d.), he gives an interesting account of his experiences during those four years and in particular tells of life and work in the South Indian Church.

Those who have wondered how the greatest ecumenical experiment of this century has affected the life and witness of the churches in South India, will be interested in this book. G.P.R.P.

Witch-Doctor Won for Christ

By SYBIL M. STAPLES

Three years ago the people who lived at the village of Samitivadi, in the Kond Hills, were idol worshippers. Last year a little church was built there, and today that church is too small to hold the congregation who gather for worship. Such has been the impact of the Gospel on the villagers. It all began with the sale of a Bible to an illiterate man.

AT Samitivadi, I was most impressed by the Sunday service. The congregation was so large that many people were sitting outside the church. I was told that there were several non-Christians in the congregation, drawn there because of the impact Christianity has made on the village. There was very little ready money in that congregation but the offering was a wonderful sight. Those who had no ready money gave their offering in rice, and what a joyful offering it was! I was especially thrilled as I knew the story of the birth of this Christian community.

In 1955 a man called Kuti, met on the road, begged for a Bible. He was not a Christian. The last Bible had been sold on that camp so he was told that if pos-

sible a Bible would be sent out to him, or if he was in near the mission he could call and ask for one. In March 1956 he walked in many miles and claimed his Bible. No one knew then that he could not read. He took the Bible home, threw out his gods, and said, "I cannot read this Book, but it contains the words of the one true God. I believe in Him and worship Him. We cannot see Him but this Bible is to show that He is in my house."

The villagers rose against him. The preacher could only visit him by stealth. The leader of the persecution told me himself that, armed with sticks, they waited to beat up the preacher and Kuti. They found them so humble and inoffensive that, disbanding, they went home. Another time they set out to

burn the Bible but when they got there they found that they could not touch it.

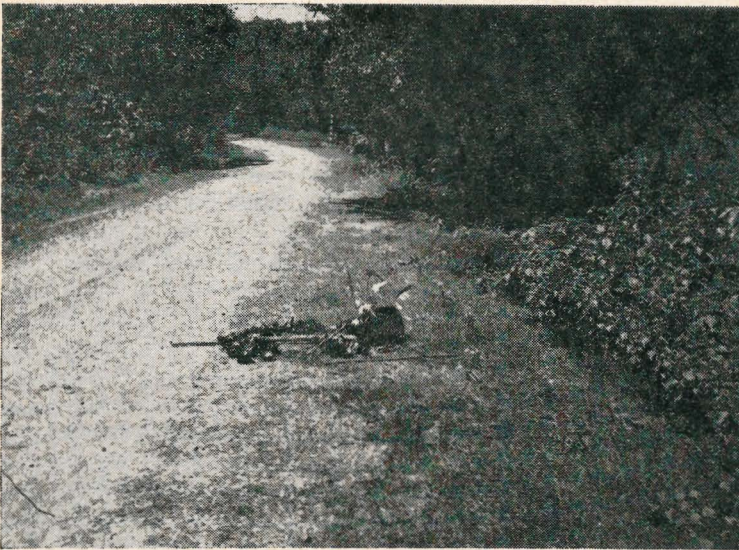
ONE day the preacher, Kanu Aba, sat on a hill overlooking the village, thought of Saul's conversion, and prayed. Then strengthened he went down into the village and preached and sang hymns to any who would gather to hear.

In January I found that the man who was the leader of the persecution is a soundly converted Christian and the Senior Deacon of this newly-formed church. Moreover when he took me to visit some of the other villagers and we stopped to rest on the way he would say to me, "While we are resting let us pray for the villagers we are going to visit."

Nevertheless, persecution was still being carried on by the powerful witch-doctor of that area. But at the end of January there was great jubilation. The witch-doctor had taken an axe and chopped down his sacrificial post and then gone on to the church service. I arrived in the village a week after this event. The preacher suggested that we should go and visit his home. We went. The ex-witch-doctor, Ghasi Aba, asked me to pray. When I opened my eyes after praying the sight was amazing. I had not been aware of a sound, but the house was full of non-Christian Kondos, who had crept in and were sitting with heads bowed reverently for prayer.

The church building is only a

(continued on page 12)



(Photo: B. C. R. Henry)

A roadside sacrifice in the Kond Hills. This particular one was to keep away the goddess of smallpox

Conversations in a City

By LIONEL G. WEST

RECENTLY, I attended our annual B.M.S. Field Council held at Léopoldville. This modern city is the capital of the Belgian Congo and has been described by some writers as the "garden city", "childhood of the capital", "structural workshop" and "a city of contrasts".

To me it is always a pleasure to visit this capital not merely because it is a change from the "bush" or country but because it gives one an opportunity of meeting colleagues from other B.M.S. stations; to have fellowship with ministers and missionaries from other lands and Societies at the Union Mission Hostel and above all to meet Africans who were once upon a time in the mission school, who are now employed in the city and who still retain their Christian Faith and love for the church.

AT the conference we were reminded again and again that we were living in an age pregnant with challenge and great opportunities, and that there was more than ever a need for trained men and women to preach, teach and heal.

At the Hostel I shared a room with a Baptist minister from the United States of America who was on the last lap of a world tour. His deacons had allowed him six weeks in which to do the trip. "I cannot complain," he said, "my deacons are paying all my expenses!" One of them had presented him with all the latest and most expensive photographic equipment! The number of his church members and Sunday school scholars was fantastic!

One Sunday evening we listened to Dr. Müller speak



Rev. L. G. West and Miss Audrey Weller enjoying a meal at the Y.M.C.A. Léopoldville

about his medical work and his recent visit to Dr. Schweitzer.

THERE was a young mulatto at the Hostel waiting for his visa to come from Lisbon so that he could go to the United States to commence a Bible course there. He had been a foreman on a plantation and during that time he had saved enough money to pay his fare. His father, a Portuguese, had also promised to help him financially.

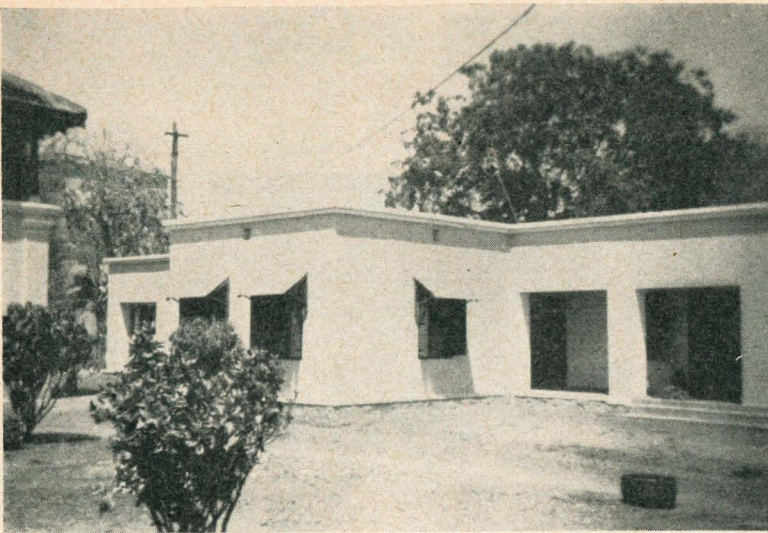
There was an elderly lady who had been a missionary years ago but felt the urge to return to the field again. "What could she do in her old age?" Many people had asked her this question. Her answer was: "I am just going to sit and talk with elderly people, listen to their troubles and try and help them, they will respect me with these grey hairs!" and she added—"From my experi-

ence, I think the young people will come, too!"

IT was a great thrill to enjoy a musical evening in the Salvation Army Central Hall. The programme was given by the Kimpese choir, members of which were on their way to the Brussels Exhibition—to sing there.

Then one felt that African Church history was being made when one Sunday afternoon two of our B.M.S. theological students trained at Kimpese were ordained to the ministry. It was a very solemn and memorable occasion.

In the evenings at the end of busy conference days Africans—"old school boys"—would come along and talk and ask for news of their relatives and villages. One such African came with his wife and four children all neatly dressed. (continued on page 11)



(Photo: D. Mount)

The new hostel for nurses at Berhampur, Orissa, India. An account of the opening of this building appeared in the August *Missionary Herald*

Former Missionary Receives Letter From Chinese Sea Captain

Mr. R. H. P. Dart, formerly of China and now at Bangalore with the Bible Society, tells of some recent experiences.

"Only a few weeks back I had a letter from a Chinese friend who is a sea captain. His ship was in an Indian port and in this letter he enclosed a cheque for Rs. 100/- for our work.

"When I met this Chinese gentleman for the first time five years ago in Hongkong he had no interest in Christianity or Christian things. His life has since been 'changed' and it has been my pleasure to help him to get some Chinese Bibles for his crew. It was the Bible itself which was the chief means of influencing this man's life towards this change.

"I have just realized that his gift could enable me to buy either twenty Hindi, or twenty Tamil, or twenty Telugu Bibles, thus having the potentialities of re-moulding and changing perhaps another twenty Indian lives.

"I also had another letter a few weeks back from a young Brahmin friend who has been in one of our

Indian Christian hospitals a long time. A year ago this young man wrote asking me for a Bible which he wished to study whilst sick. He wrote to this office knowing it was the Bible Society headquarters, but we were complete strangers one to the other. I wrote to him a series of five or six letters over the last few months and, as a result of his own reading and study of the Bible, in his last letter he wrote as follows:

"I have no regrets on this long stay in hospital (one year) since it created an interest in religion and especially in Christ, the Saviour. Thus I view it as a blessing, as had it not been for my stay here I would not have known about Jesus. I am a Christian at heart now but not yet baptized which is due only to some family reasons. This too may be settled when God wills and in His own infinite mercy'."

You really must read the January number of *The Quest*. It has quite a new look and contains important and interesting articles.

Order now from your Magazine Secretary

There can be little doubt that many of the leaders of the Christian churches in China who have been sympathetic with the aims and aspirations of the Communists are now experiencing serious misgivings. In parts of China recently there have been protests by prominent members of the Three-Self Movement against the statements and activities of Christian ministers in responsible positions both in church and community for their alleged right-wing political opinions.

For instance, at a study course held for a month at Paoting, attended by 123 pastors and workers from twenty-four Protestant groups in various parts of the Hopei province, five leaders were denounced. According to newspaper reports they all admitted their guilt, but their confessions were "superficial and shallow", and therefore "the struggle against them will continue".

One leader denounced was Ma Hsing-ke, a Congregationalist pastor and a prominent citizen in Paoting. He is alleged to have opposed Party and Government control of religious groups and to have criticized the Department of Religious Affairs as bureaucratic and as restricting religious activities. He said that the officers of the

Estate Workers

At least fifty-two tea and rubber estates are situated within five miles of Ratnapura, Ceylon, the centre of a recently-established mission to the Tamil workers. So far, preaching has been done in ten of them. Another three estates among the many further from Ratnapura have been visited.

A group of Tamil Christians have formed a church and plans are being made for a conference of Tamil believers in 1959.

David Edwards, son of the Rev. Sam Edwards, of Colombo, who is working at Ratnapura, has gained a Serampore L.Th. degree and is to be ordained soon.

Leaders Have Thoughts

Department were all ignorant of religious matters and urged that religious leaders be appointed to take over. In the eyes of good Party members this was "attempting to usurp Party and Government leadership over religious circles".

Another of the accused was Li Yen-lin, Superintendent of the Shanhaikuan District of the American Methodist Church. He was charged with opposing both agricultural co-operatives and the unified marketing system. It was said that he had described the Communist Party and the People's Government as "devils". He also had opposed Government restrictions on religion.

The Methodist minister in Langfang, one Shang Ch'iu-ch'eng, was accused of saying that many people had starved to death and that peasants had now become "a poorly fed class". He had upheld the right of the Hungarian people to revolt and had denied the official interpretation of that "incident".

Pastors attending the study course urged the Religious Affairs Department to relieve Ma Hsing-ke and his friends from their offices in the church and to disqualify them as people's deputies.

Form Church



Literature plays an important part in evangelism in India. Here is Miss Pitman selling a booklet to an interested student



(Photo: D. Mount)

The opening service within the hostel at Berhampur, Orissa. The Minister of Health for Orissa, Rajmata Basanta M. Debi is addressing the company

Lessons now — Even When It Rains!

Boys at Upoto, Belgian Congo, used to have a very good excuse for not going to the Mission School when it rained. Now they will have to think up a new one.

Until recently, the school used a number of scattered buildings. Two classes met in a building which was intended for use as a youth centre. Two classrooms were built of brick and had palm-thatch roofs. Four classrooms were made of dried mud bricks and had palm leaf roofs. None of the classrooms with thatch or leaf roofs could be used in wet weather.

But a splendid new school has

been built, the cost having been met partly from Mission funds and partly from a Government subsidy.

The new school has eight classrooms, an office for the Headmaster, a store, and a room to be used as a library and by teachers for preparing lessons.

All the furniture is new. There are built-in blackboards. There are cupboards for all the equipment which previously was stored in tea chests in the Headmaster's dining room.

And there are even glass windows to keep out the rain!

The Strength of China's Churches

Church Statistics

A recent communication from Shanghai gives membership figures for a number of Protestant denominations. These figures are given below, with the 1949 statistics at the right for comparison:

Denomination	1957 membership	1949 membership
Church of Christ in China ...	120,000	176,983
True Jesus Christ ...	110,000	125,000
Episcopal Church (Sheng Kung Hui) ...	40,000	76,741
Methodist (Wei-li) ...	40,000	102,693
Independent Church ...	33,000	11,564

New Buildings Opened at Upoto

By H. KEITH FREESTONE

ON a recent Saturday afternoon new school buildings at Upoto, Lisala, Belgian Congo, were opened in the presence of the District Commissioner and his wife. The two long buildings consist of eight classrooms, a common room for the African teachers, a book and school supplies store, and the Headmaster's study.

After the raising of the Belgian flag on the flag-pole and the singing of the Congo anthem, Pastor Koli read the Scriptures and offered the Dedicatory Prayer. Words of welcome to the Commissioner and his wife and to the numerous State officials from Lisala who were present for the occasion, were spoken by the Rev. H. K. Freestone, who also thanked all those who had made the construction of the building possible, remembering

particularly Mr. L. L. Collis and the Mission workmen.

A happy spirit of co-operation

IN his speech the District Commissioner paid a warm tribute to the work of the B.M.S. in Congo throughout the years, and spoke with appreciation of the happy spirit of co-operation and understanding that he always found existed between the Mission and the authorities in the Lisala District. He congratulated the school and the Mission and exhorted the schoolchildren to remain faithful to their teachers and to the education they were receiving in the Mission school.

The Headmaster, Mr. S. G. Anslow, spoke next. After thanking the Commissioner for his address, Mr. Anslow drew a clear distinction between "the

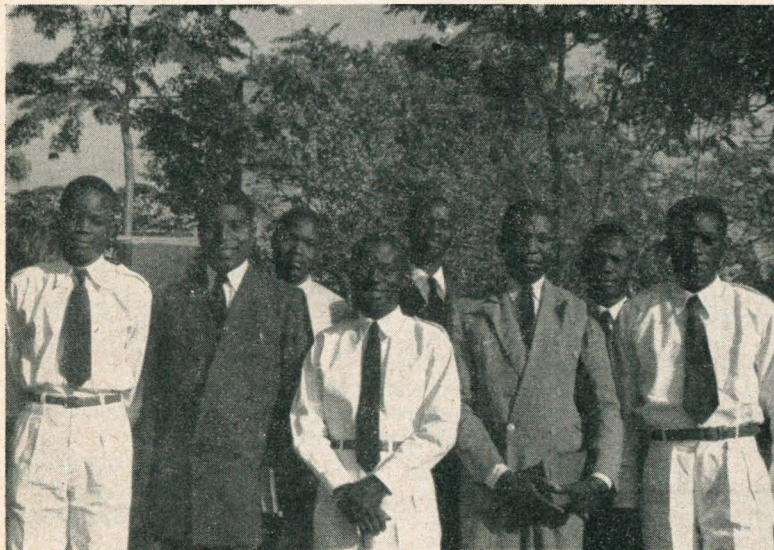
school" and "the building" and spoke of the aim of the school as being the bringing of the pupils into full citizenship by means of being strong and faithful members of the Church of Christ in Congo.

Susan Anslow presented a bouquet of flowers to the Commissioner's wife, who then cut the white ribbon in front of the new classrooms and declared the buildings open.

The pioneers remembered

A DISPLAY of exercises, songs and games was given by the boys and girls of the school under the leadership of the teachers and Miss Joyce Howard. After this the new premises, in which a small exhibition of the children's handwork was displayed, were inspected by the visitors.

Before an open-air tea party brought a happy afternoon to a close we were touched by the wish expressed by the District Commissioner and his wife to place the bouquet of flowers, with which they had been presented, on the grave of the Rev. F. R. Oram, which lies in the middle of Upoto station. Mr. Oram was one of the first two missionaries to arrive at Upoto to commence the work of the Mission in 1890, and died at the age of twenty-nine after only four years' service. This sympathetic gesture by the representatives of the Government was the climax of a number of references that had been made during the course of the afternoon to the work of the pioneers and their sacrifice for the cause of the Kingdom.



(Photo: P. E. T. Briggs)

The Baptist students at the College for Pastors and Teachers at Kimpese, Belgian Congo. On the extreme left is M. Antoine Wantwadi

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Sugar Firm's Gift Makes Miracle School Possible

By AMOS L. SUTER

ON October 1st, the boys and girls of Hindustan, Trinidad, will begin lessons in their new miracle school.

We have been planning this school for three years but problems continued to pile up until one day we realized that we had no site on which to build, practically no money, no teachers, and very little enthusiasm. Hanging over us too was the justifiable threat from the Government that if we did not begin to build before September then their permission to erect a school in that area and their promise to cover two-thirds of the cost would be passed on to a sect of Hindus.

Then God acted. The English firm which supplies most of the sugar you use in England bought a large estate in Trinidad and discovered in one corner of the estate a little plot of land which had been promised to us. This land soon became ours and our long-awaited school began to materialize upon it.

THERE is a romance behind the way the money has been raised to pay for this school. As I have said, the Trinidad Government has very generously covered two-thirds of the cost and the remainder has been shared equally between the B.M.S. and our local churches. One little Trinidad boy made paper boats and sold them to make money for the new school. Another boy waited until his budgerigar laid its first egg and then sold the baby budgie which came out of it to help build the school. A retired lady teacher was so concerned for the boys and girls of Hindustan that she let rooms in her house and gave the

money to the school. Another lady, too poor to contribute money, raised chickens and sold them to help on the project. The teachers in our Fifth Company School gave part of their salaries in order to be sure that the school was built, whilst one little girl in England ran errands for the neighbours and helped her Mummy more than usual in order to give a whole pound.

AND this is the thrilling part of the story for me. People did not work so hard and give so sacrificially just to add another

school to the two we already have in Trinidad. Our people realized that the issue before us was whether or not we were to give Christ to these children or leave them to the idol worship of Hinduism. Thank God we are now able to tell of the love of Christ.

When the teachers have had time to train the boys and girls to take their part in the programme, the school will be formally opened and then we shall be able to hear the full story of our miracle school at Hindustan.

Conversations in a City

(continued from page 7)

Another "old boy", now a pastor in another mission, took me out in his car and around the city where he said "Look, this is my parish!" We ended up at the Y.M.C.A. where we were also entertained on another evening by twelve young men who originally came from our Middle River Region. They sang to us, one of them made a speech, and we ended an agreeable close of day with prayer.

BUT the greatest thrill of all for me came when late one night one of our Lukolela "boys" who had been trained on the mission and at Kimpese and who had been disciplined by the church because he had left his wife by Christian marriage when he went to Léopoldville to work—asked that he might return to the fellowship of the church.

For nearly five years we had prayed for him and at last our prayers were answered. "I have come to see," he said, "that to have peace in one's heart and

with God is more important than to have money and possessions." "How did you come to this decision?" I asked. Then to cut a long story short he told me that where he worked a white man, a Belgian Protestant, had asked him if he were a Protestant. He replied "Yes" then he asked him if he attended the Communion service? To that question "I felt shame to reply . . . No." That same night God spoke very clearly to this young African in a dream, and at last he found he could not escape God.

We prayed together, made plans to rectify his marriage, and then just as we parted he gave me his address.

I noticed that he lived in that part of Léopoldville called the "New City" but a city made with human hands. That evening this African, like Abraham of old, looked forward to another city "which has foundations, and whose builder and maker is God".

A Mobile Dispensary is Desperately Needed

By STANLEY F. THOMAS

FOR nearly twenty years the Moorshead Memorial Hospital has been established at G. Udayagiri and its influence in the Kond Hills and surrounding districts has steadily increased so that now patients come to us from all over Orissa. Very many are poor and cannot pay enough to cover the cost of their treatment so that every year there is a recurring battle to balance our accounts. We are ever grateful, and very much dependent, on the help we receive in money from the Orissa Government and from sources that trace their origin to the churches in this country.

Despite the fact of these financial difficulties we are now facing a new challenge which cannot be denied.

Let a little chap of ten years present the picture. He is one of the patients that came for help when we conducted our first Mobile Dispensary, which is the answer we purpose making to the challenge of which I am writing. He stood before me the picture of uncared for misery. His skin was dirty and beneath the dirt were the discharging sores of scabies. His tongue was parchment white, telling the story of an intestine filled with hook-worms sucking his rapidly diminishing blood. His abdomen was bulging, his face puffy, and his feet and legs much swollen, evidence that his heart and kidneys were giving way under the strain and that he was living in a state of near starvation.

With him stood a poor old man, his father. Mother had died several years ago and these

two lived in a small broken-down house and kept themselves alive by begging.

AS we looked at this little chap we thought of the hospital forty miles away. There he could get all the care and treatment necessary and in a very short time could be back in his village in perfect health. The bus fare from his home to the hospital was three shillings but even this comparatively small amount was beyond the power of his father to provide. Thus the boy would have to remain ill and probably succumb within a few months. This in spite of the fact that you have provided a hospital with staff and facilities for dealing with such patients as this.

The obvious need was for a Mobile Dispensary that could move around the district taking medicines and treatment to those who cannot make the journey to Udayagiri and that could at the same time visit the homes and villages of the people showing them how to keep well and avoid disease. Most important of all it would be able to relate the programme of healing and health teaching to the evangelistic outreach of the Church.

YOU in the home churches through the Baptist Missionary Society have provided us with two doctors and the money to appoint another, three nursing sisters, and a grant that will buy a limited amount of medicines. Our nurses' training school is producing a steady stream of boys and girls who are eager and ready to take what they

have learnt to the distant villages.

Our American friends in the United Christian Missionary Society have given us money to enable us to make a start in the purchasing of drugs and equipment but all this is only a beginning. To make this project really effective we need an ambulance so fitted that it can be turned into a roadside dispensary and the funds to enable us to send it round the district ministering to the needs of a large number of suffering people who have not yet been touched by the hospital.

Government has an ambitious programme of road improvement and development in our area and the medical department is keen that we should do the kind of work described. It will give us all the help possible so that the stage seems set for us to put this plan into action.

Indeed the urgency of the need has been such a burden to us that we have already started a Mobile Dispensary using the facilities that are at present available. Using the Mission station wagon we have made a monthly trip for the past three months and have visited a different district each time. The experience has confirmed in us the tremendous value of such work and we long to make it more effective.

Witch-Doctor Won for Christ

(continued from page 6)

year old. Already there are plans to enlarge it for it is quite inadequate. Who started all this? An illiterate man who was faithful to his vision of God.



(Photo: N. B. McVicar)

The bridal party at the wedding of Miss Lesley Bacon to Rev. Mark Wilson at Dinajpur. The bridesmaid on the left is Hello, the subject of the B.M.S. film. The best man was Rev. Bruce Kenrick (Church of Scotland) and the principal bridesmaid, Miss Olwyn Kemp (New Zealand Baptist Mission)

Missionary Methods in the New Villages

If you are interested in missionary methods, especially those used in the new villages of Malaya, *Come In* by Kathleen Carpenter (Highway Press, 3s. 6d.) is a book to read. It gives a fascinating account of how the church grew in the new village of Jin Jang.

Written by an Anglican missionary, it details the methods used in the communication of the Gospel to illiterate or semi-illiterate Chinese. Matchstick men drawings, flannelgraphs, charts, and parables drawn from the life of the villagers, all have their place in teaching the Christian faith.

This book gives an intimate picture of the patience and hard work that are required in the spreading of the Good News.

G.P.R.P.

A New Book for Young Welsh Readers

Here is an excellent book, written in Welsh, and designed for young people. It should be read by all who know the language, from twelve to ninety. It is *I'r Holl Fyd* by Irene Myrddin Davies (B.M.S., 5s.).

The design is original. It consists of imaginary visits to the scenes of the beginnings of our beloved Society and through the fields where our missionaries work. These visits are followed by a Brains Trust in which representatives from India, Congo and China answer some pointed questions.

Following biographical sketches of our three best-known Welsh missionaries, W. R. James, Timothy Richard and Thomas Lewis, there comes what is in some respects the most illuminating part of the book: a description of the Mission House and the way in which the home organization is carried on. My one quarrel with the author is that the imaginary visit to the General Home Secretary's office takes place when Mr. Middlebrook is out. That is a great pity! There is a good deal in this

section which those who think Gloucester Place a long way off should note carefully.

The author writes in uniformly clear and intelligible Welsh and the production of the book is in the best traditions of Gwasg Gomer, a press now noted for its first-class work.

Every Welsh church should see to it that at least two copies of this splendid book are placed in the young people's cupboard.

J. ITHEL JONES

A Bishop's View of Episcopacy

"Even if our order be admitted to be of divine authority, it does not follow that without it there can be no salvation, or that without it a Church cannot stand. Only a blind man could fail to see Churches standing without it. Only a man of iron could deny that salvation is to be found within them."

Lancelot Andrewes (1555-1626)
(Bishop of Chichester, Ely
and Winchester)



This happy patient at Chandraghona Hospital, Pakistan, holds in one hand the stone removed from his bladder and in the other an orange, to show the relative sizes. He is one of many whose lives have been saved by the skilful surgery of the doctors there, and the efficient care of the nurses

Letter from New Delhi

No. 10

By R. F. TUCKER

RETREATS, Camps, Conferences—there is much talk about them here in North India as this is being written. It is the time of year when many of our lay workers are free to spend a few days in Christian fellowship and study.

At the end of September a large number of our missionaries working in North India gathered for a Retreat at Mussoorie. The three days spent together were very profitable and our studies of Stephen Neill's book, *The Unfinished Task*, was ably led by the Rev. Bruce Henry of the Kond Hills, Orissa.

During the Dusserah holidays in October the Delhi Regional Christian Conference through its Youth Council organized a Youth Camp to which were invited young people from all the Delhi churches. One interesting feature of this Camp was that it brought together North and South Indians. The lectures were in English and Hindustani and discussion groups were conducted in these languages and also in Malayalam.

NEW DELHI is now a recognized venue for International Conferences of all types. Recently there was a big international Youth Conference conducted by the World Association of Youth.

Then came the financiers for the Conferences and discussions of the World Bank and related subjects. One Conference follows another in quick succession taxing the hotel accommodation to the utmost. In fact, the Tourist Department has been advertising for Bed and Breakfast facilities for delegates.

For the Church in Delhi, their interest in these Conferences lies in the fact that they bring to the capital Christians from all over the world. Two young men from our Baptist Church in Léopoldville came for the W.A.Y. Conference. Several bankers and financiers have attended worship in our city churches, where it can be truly said East and West meet. A recent Conference of Agricultural Economists brought Dr. C. V. Dietze, a professor of Freiburg University and President of the Synod of Evangelical Churches of Germany, to New Delhi. He was able to conduct morning worship at the Free Church.

Soon after this appears in print, there will be the Indian Science Congress which will be attended by the Duke of Edinburgh. Arrangements are already being made for his coming and a request has been made that he should attend worship at the Cathedral.

IN the early days of Christian Missions in India, Carey and others received a great deal of help from men and women who were here either in Government Service or in business. Young people at home who may not feel that they are called to be missionaries in the usual meaning of that term may well take note of this. Many have come to India and served in Foreign Embassies, High Commissions, business houses and banks and at the same time have been able to give valuable help in local churches. This is certainly true today in New Delhi where foreign laymen are making a real contribution to church life

and evangelism. Some are conducting services, taking Sunday schools, some help by giving expert advice, some put their cars at the disposal of those without. In these and many other ways they give practical witness to the Universality of Christ's Church.

A New Year's resolution for all thinking about their career—I will be the best that I can be and, if God should open the way, will gladly accept the opportunities and Christian obligations of service in my career, overseas.

New Buildings Opened at Upoto

(continued from page 10)

The problem remains

UPOTO-PIMU station has waited a long time for adequate buildings for its school work, and now in the sixty-eighth year of the school's existence rejoices in the possession of them.

But the problems connected with Education in the Belgian Congo and our Mission participation in it become more and more difficult and demanding. Difficulties in connection with teaching staff and the materialistic spirit of the age in which we live, and problems concerning the requests for our participation in education, made by Africans and State authorities alike, which are always up to and frequently beyond our strength to supply, become no fewer. While rejoicing with us in the achievements and the opportunities, please remember the difficulties in your prayers.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

WE are asked this month to remember in prayer the work of the mission and churches in West Bengal, India.

Carey began his labours in this field, and found the response to the Gospel very slow. This has been true ever since, but the growing maturity of our churches there is indicated by the fact that the Baptist Union of Bengal now directs the work. Although this body has not yet attained financial independence, its member churches do much towards support of their own pastors.

Christians in Bengal are a tiny minority, bearing witness to Christ in the midst of a majority Hindu population. Many of them are poor, drawn from the lower castes, and their lot is hard.

Stations at present manned by missionaries are Balurghat, Calcutta, Canning. The first of these, only opened in 1952, has seen a wonderful response amongst the aboriginal Santals. Calcutta is a flourishing centre of commerce, a port, and a cosmopolitan overcrowded city. Our churches there maintain a steadfast witness and services are held in a number of languages. The B.M.S. Headquarters for India is there, and so is the important Baptist Mission Press.

At Serampore and Behala, we work alongside other missions in training men for the ministry. Serampore is the leading theological college in India and many of her Church leaders have received their training there.

Gifts may be sent direct to:
The General Home Secretary,
B.M.S., 93, Gloucester Place,
London, W.1.

ACKNOWLEDGEMENTS

(To 20th November, 1958)

LEGACIES

The following legacies have been gratefully received in recent months:

		£	s.	d.
<i>September</i>				
30	Miss R. A. Wallbank	511	5	11
	Miss A. Fisher	947	1	7
	Miss E. S. Taylor (Medical)	580	0	0
<i>October</i>				
1	Miss G. M. Lock	100	0	0
	Miss I. Y. Mackie	300	0	0
2	Miss J. M. Hill	40	0	0
8	Miss K. F. Sharpe	100	0	0
	Sir Edward Wood (Medical £3 19s. 6d.)	7	19	0
9	Miss C. R. Southwell	500	0	0
10	Rev. W. G. Watkins	50	0	0
	Miss Constance Newton	10	0	0
	Mrs. A. Phillips	100	0	0
	J. Harries	2	6	0
17	Miss M. Witherspoon (further payment)	250	0	0
20	Mr. A. Halliday (for investment to provide permanent subscription)	100	0	0
21	Mrs. M. Taylor (for work in Africa)	153	2	9
	Mrs. A. M. Smith	50	0	0
23	Mr. J. O. Butterfield	28	5	8
24	Miss E. M. Waddington (Sister Joyce)	100	0	0
27	Mr. E. S. Pritchard	600	0	0
30	Mr. W. S. Toms (Dividend Interest)	10	1	3
	Miss E. Dibble	27	19	2
	Miss E. S. Taylor (Medical, further payment)	200	0	0
	Mr. E. H. Marriott	50	0	0
31	Mrs. E. M. Ginn (further payment)	150	0	0
<i>November</i>				
5	Mr. B. W. English	50	0	0
10	Mrs. O. E. Patterson	50	0	0
17	Mrs. M. H. Chilton	50	0	0
	Mr. F. Hooker	200	0	0
	Miss A. M. Jones Pratt (Women—on a/c)	2,000	0	0
18	Mrs. E. Nuttall (on a/c)	300	0	0
19	Mr. J. G. White	1,339	15	10
20	Rev. G. L. Morris	200	0	0

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £1; Anon. (Wants), 2s. 6d.; M.C.J., £10; Freightage—wants, 10s.; Anon., Lewick, £1; Mrs. F. E. Phillips, £2; M. Tovey, £2; Anon., "Remembering the devoted service to the B.M.S. by the Rev. B. Grey Griffith and the late Mr. H. L. Hemmens", £4; Anon. (Newcastle), 2s.; G. E. Stephens, £5;

Anon., Freightage—wants, 9s. 4d.; "For the material relief of the poor in India", £5; Oswald, Glasgow, £25; J.W.D.A., £1; E.S.R. (for Mrs. F. J. Raper), £2; Anon., £5; "Inasmuch", £1; Anon., £13 16s.; Anon., 3s.; Anon., £1.

Translation Fund: Anon., towards cost of publishing books for overseas, £10.

Gift Week: Anon., £5; Anon., £1 2s.; J.M.R., £25; M.G., 5s.

MISSIONARY RECORD

Departures

- 23 October. Rev. R. F. E. and Mrs. Warden, for Upoto-Pimu; Miss M. J. Greenaway, for Pimu; Miss V. C. Coles, for Bolobo, and Miss L. M. Fuller, for Wathen.
- 4 November. Rev. H. W. and Mrs. Spillett, for Hong Kong, by air.
- 6 November. Mrs. E. H. Wyatt and child, for Yakusu, by air.
- 13 November. Dr. and Mrs. D. H. Wilson and three children, for I.M.E., Kimpese, by air.

14 November. Miss E. M. Maltby, for Lungleh.

17 November. Miss D. M. Tivey, for Bolobo.

Arrivals

20 October. Mr. and Mrs. S. Mudd and children, from Barisal.

26 October. Rev. R. H. and Mrs. Whitfield and three children, from Balangir; Rev. G. H. and Mrs. Grose and two children, from Gaya; Miss M. F. Bushill, from Palwal, and Miss W. N. Baker, from Patna.

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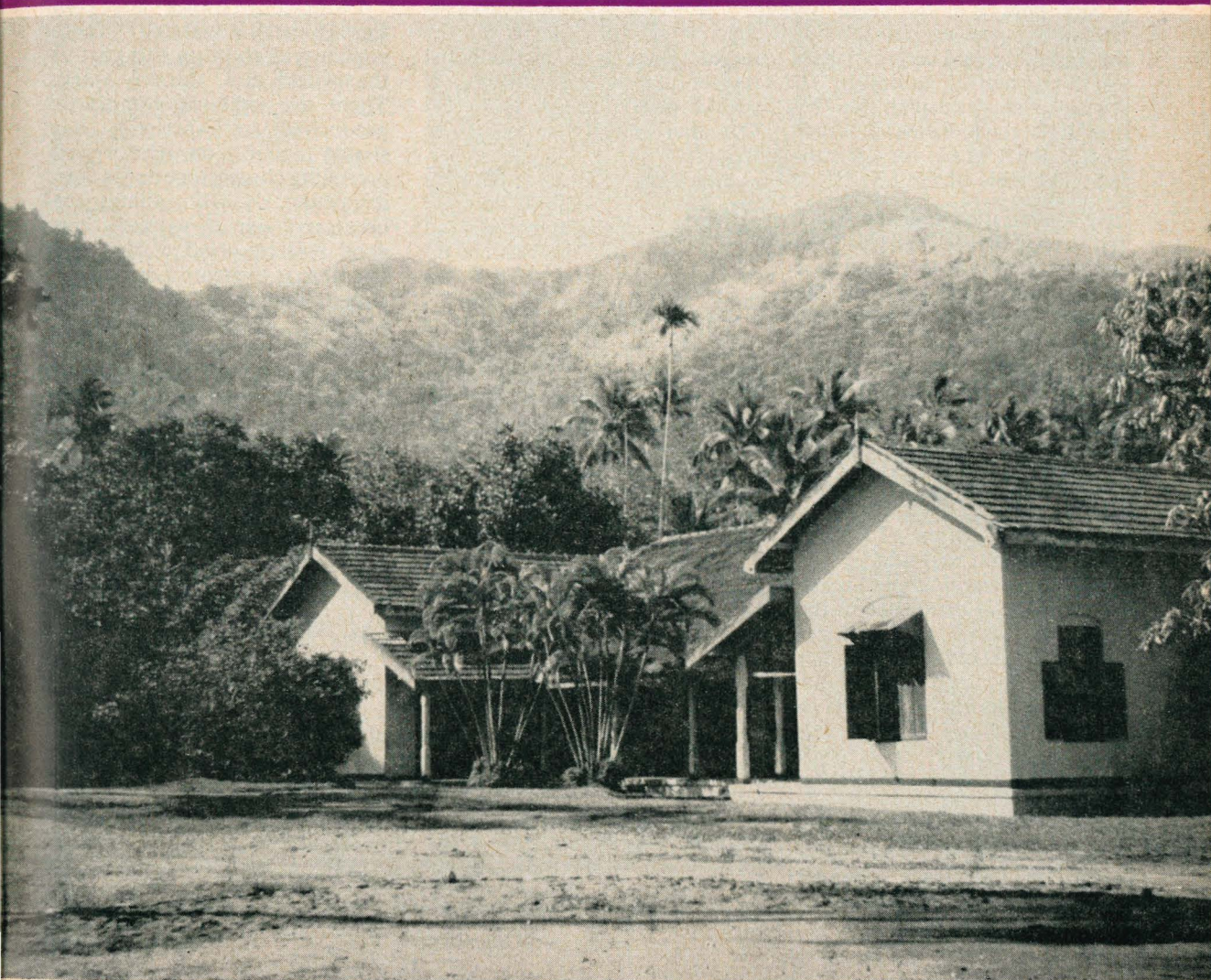
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FEBRUARY 1959

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



A scene at Matale, Ceylon. The old school buildings are in the foreground

(Photo: F. A. Brook)

The Rôle of the I.M.C.

JUST over a year ago the Ghana Assembly of the International Missionary Council came to an end. As it is likely that it was the last assembly of the I.M.C. in its present form, a special interest attaches to the volume of selected papers which has recently been published by the Edinburgh House Press (*The Ghana Assembly*: edited by Ronald K. Orchard, 12s. 6d.). How much briefer it is than the volumes which followed previous assemblies!

It includes selected preparatory papers, papers submitted to the Assembly, speeches delivered at the Assembly, and certain papers resulting from the Assembly. To this material is added an essay by Eric W. Nielson, Research Secretary of the I.M.C., on the subject "The Rôle of the I.M.C."

Integration assumed

It is made clear that this final essay is a personal one issued without any authority of the Council itself. Written on the assumption that the I.M.C. will be integrated into the World Council of Churches, the essay reaches the conclusion: "The rôle of the I.M.C. is, as it was when it was formed, to call the Churches to their missionary task, to help where possible to a clearer proclamation of Christ. The task is not to build up the I.M.C. organization, but to make it serve Him in obedience in the situation in which we stand, trying to hear His call to us through these situations and through our own uncertainties—and then to follow the call."

The preparatory papers dealt with important themes: Christian Witness in Society and Nation; the Place and Function of the Missionary; What Does "Partnership in Obedience" Mean?; Encounter between Christian and

Non-Christian. They are competently written but say nothing new, and nothing old in a new way.

Among the papers specifically submitted are two of special interest to us in the B.M.S.: "Christian Evangelism and the Resurgence of Buddhism in Ceylon", submitted by the N.C.C. of Ceylon and "The Church in East Pakistan", by the Christian Council of East Pakistan.

Buddhism in Ceylon

The paper from Ceylon presents a careful analysis of the factors leading to the Buddhist revival and the effects of it. It speaks of the prospects of the Christian churches in these terms:

"Buddhism is torn between two factors—the moral need on one side and the spiritual need on the other, and there can be no happy combination of the two unless Buddha becomes God!"

"The Christian Gospel is unique in this, that morality and religion are not separate but become one whole in the individual and corporate life. After a period of skirmishing between the faiths it will certainly follow that the Christian Gospel will claim recognition by the Buddhists."

Of the situation in East Pakistan it is claimed, "Politically the Church stands in a more advantageous position than perhaps in any other Moslem state. . . . A contributory cause is that in the minds of many people the missionary is held in high respect for his service to the community, and simply as a 'holy man'. For though he is not a Moslem, yet in his own religion he is holy, and he is not an idolator, but has a 'book' and, as he is a foreigner, he cannot be blamed for not being Moslem."

Concerning future hopes in East Pakistan it is stated: "There is plenty of room in this part of the world for pioneer work. There are millions completely untouched. Experience has shown that straightforward preaching closes more doors than it opens . . . Two things are necessary: one is to show our good will by good works: and the other is to create a discontent and a longing by showing the possibility of greater things."

The ablest of the speeches delivered at the Assembly was that of the chairman, John A. Mackay, President of Princeton Theological Seminary, U.S.A. His subject was "The Christian Mission at this Hour". The volume is well worth purchasing for this one speech.

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American Team Leads a Conference of Indian Pastors

By NEIL B. McVICAR

IT is not often that so many pastors from so many denominations and missions come together for study, instruction, and fellowship. This, however, was the case during the Pastors' Conference held in Calcutta from 19th to 22nd August, 1958.

The Conference was sponsored by World Vision Incorporated, U.S.A., and supported and organized by an interdenominational committee of men in the city. The pastors attending came mainly from the provinces of Assam, Bihar, Orissa, and West Bengal. There were also a few delegates from other parts of India, and Nepal and East Pakistan. The conference was led by Dr. Bob Pierce and his team, a member of which was Dr. Paul Rees, well known in Great Britain through his ministry at Dr. Billy Graham's campaigns in London and in Glasgow, and also at the Keswick conventions.

Three Indian bishops attended the Conference as visitors and observers. These were Bishop Theophilus of Kerala, Bishop Appasamy of Coimbatore, and Bishop Manikam of Tranquebar.

The total number of pastors attending was 561. There were forty-nine tribes, communities or language groups represented in this number as well as about twenty different denominations.

THE following subjects were among those discussed and considered at the Conference:

1. Bible Study: The emphasis was on that Bible study should minister to the pastor himself.

2. Evangelism and the World Mission of the Church.



(Photo: N. B. McVicar)

Members of the team with the three Indian bishops: (left to right) Bishop Appasamy of Coimbatore, Bishop Theophilus of Kerala, and Bishop Manikam of Tranquebar

3. The Pastoral Vocation.

4. Practical themes involving the congregation. Included in this were: Cults and Sects, Marriage and the Home, Stewardship and Prayer.

5. The Personal Life of the Pastor.

This was a new venture in Eastern India. We attempted great things for God, we expected great things from God, and we received great things from God. It is hoped that this Conference will be the forerunner of many more in India.

For here there is a great need for well-equipped pastors and leaders who will have a zeal for evangelism.



(Photo: N. B. McVicar)

Bishop Theophilus autographs Conference programmes

A Missionary Doctor on the North-West Frontier

THE EXPERIENCES OF SIR HENRY HOLLAND

TO serve overseas for half a century and then to see your sons effectively continuing your work is a privilege granted to few missionaries. But Sir Henry Holland of the Church Missionary Society is a remarkable man. He went out to Quetta in 1900 and, apart from furloughs and a short term of war service, remained there until his retirement in 1948. After that he returned to work during the winter months each year until 1956. Now, at the age of eighty-three, he has written his autobiography: *Frontier Doctor*, by Sir Henry Holland (Hodder & Stoughton, 25s.).

With verve and wit he relates the story of his childhood in Durham and in Cornhill-on-Tweed, and his education at Loretto and Edinburgh University, indicating how, unknown

to himself, he was being prepared for his life-task in the East. Then he turns to his main theme—that of the work of a medical missionary ministering to the bodily, mental, and spiritual needs of the unruly tribesmen on the borders of Baluchistan and Afghanistan.

During the great earthquake

WHAT a full and exciting life he lived! He writes of arduous and perilous journeys, of his building and organizing hospitals and dispensaries and of his experiences during the disastrous earthquake in 1935. One is astonished at what he was able to crowd into a day.

It was for his eye-surgery that he became famous. He would perform operation after operation. In one place, for instance, in an improvised hospital, with

the aid of a visiting surgeon, he examined 4,000 new cases and performed over 500 operations (203 of them, cataract extractions) in the space of just over three weeks!

At Quetta he came into close contact with administrators and army officers. In that respect his experiences differed from those of most missionaries, few of whom, one imagines, are able to find their recreation in hunting with senior officers and their social enjoyment in company with distinguished soldiers and rulers as fellow Freemasons.

The secret of dedication

BUT there can be no doubt about Sir Henry's devotion to his work, nor about his concern that men and women might hear and respond to the Gospel. He would have none of medical work without the opportunity for prayer and testimony. He concludes his autobiography with a quotation from a sermon by Bishop Michael Chang of China:

"The secret of dedication is abandonment—abandonment to Christ of all we are and have . . . The trouble with our Church today is this: there are too few wholly dedicated men and women"; and a testimony of his own: "It has been the example of such dedicated men and women that has counted most in my life, helping first to inspire and then to keep me true to my vocation."

Sir Henry was certainly a wholly dedicated man. His autobiography should inspire and help many towards a like devotion to Christ.



(Photo: N. B. McVicar)

The West Bengal Hill Police Pipe Band at Darjeeling

Summer Schools Programme Better Than Ever

Once again the Young People's Department has prepared a most attractive programme of Summer Schools. The old tried centres at Bexhill, Barton and Cilgwyn will be in use. There will be one new centre in this country, at St. Anne's-on-Sea. Many will welcome an opportunity of a holiday in the north at a resort noted for its fine sandy beach and within reach, for excursions, of the Lake District and the Lancashire fells.

For those who can afford a Continental holiday there will be a centre at Langesund Bad in Norway, in magnificent scenery near to the mountains.

It is expected that the demand for places in all these schools will be as great as ever. Full particulars can be obtained from the Secretary, Young People's Department, B. M. S., 93, Gloucester Place, London, W.1.

Court Upholds Freedom to Worship

Italy's Constitutional Court has ruled that Protestant congregations are free to open church buildings or other places of public worship without advance authorization by the government.

The court also declared that it was not necessary to inform the police before conducting worship or to have government approval for the appointment of a pastor.

The articles of a law passed in Italy in 1929 and 1930, which required such authorizations, were said to be illegal under Italy's new constitution which guarantees religious liberty.

Collecting Card

The new collecting card published by the Young People's Department, entitled "Making People Better" features the medical work of the B.M.S.

An information leaflet is issued with it. These together are valuable aids to missionary education in the Sunday school. Any number of cards can be obtained free of charge.

Holman Bentley's Grandson to serve at Serampore



Rev. E. H. B. and Mrs. Williams

The ordination of Edward H. B. Williams, M.A., and the commissioning of Edward and his wife, Rosemary Williams, B.D., to missionary service in India was carried out at Regent Street Baptist Church, Smethwick, on Saturday, 8th November, 1958.

The Rev. B. J. Keogh, Secretary of the West Birmingham Group of Churches, presided at the crowded tea. Mr. C. C. Judson conveyed the greetings of the Malvern Baptist Church. Rev. E. J. Webb, of King's Road Baptist Church, Reading, spoke of the wonderful way in which God had led these two young people to the work that they were to undertake. Rev. F. J. Martin, President of the Baptist

Union of North India, gave the greetings of the North Indian churches.

Rev. Idris L. Jones, minister of the church, conducted the ordination of Mr. Williams, and was joined in the ceremony of laying-on of hands by Prof. M. N. Biswas, Vice-Principal of Serampore College, India, Rev. V. E. W. Hayward, Rev. Dr. W. M. S. West, Rev. E. J. Webb, and Mr. K. A. Jordan (Secretary of Regent Street Baptist Church). Mr. Hayward gave the charge to the candidates and the church.

Mr. Williams, a grandson of William Holman Bentley, has left, with his wife and infant daughter, for service on the staff of Serampore College.

Mokuba's Tragedy Makes Him a Hospital Evangelist

The busy and over-crowded mission hospital at Bolobo, Belgian Congo, now has a full-time evangelist to work among the patients. His name is Mokuba and his appointment resulted from a personal tragedy.

He was a village teacher attending a Bible School at the mission station when his wife gave birth to twins. One of the babies died and the other is so ill that treatment lasting two years or so will be needed.

Normally, Mokuba would have returned to his village to resume his Christian work there. But the family was invited to stay at Bolobo so that the baby may be made well and Mokuba could work in the hospital.

He has applied himself with great enthusiasm to his task, conducting daily prayers in the wards and doing personal work among the multitudes of patients. Through him many will hear of the love of God in Christ.

Spider Hunts Raise Problems for Growing Church

THREE days after a death in an animist family in the Kond Hills of Orissa there is a gathering of all the relatives to hunt for a spider.

The Kui animists imagine that the spirit of the person who has died goes into the spider found on that day nearest to the place of cremation.

When the spider has been found, it is carried carefully to the family home. And it is established as one of the family.

The gathering is called a Mara. Every relative to the most distant cousin by marriage is expected to attend.

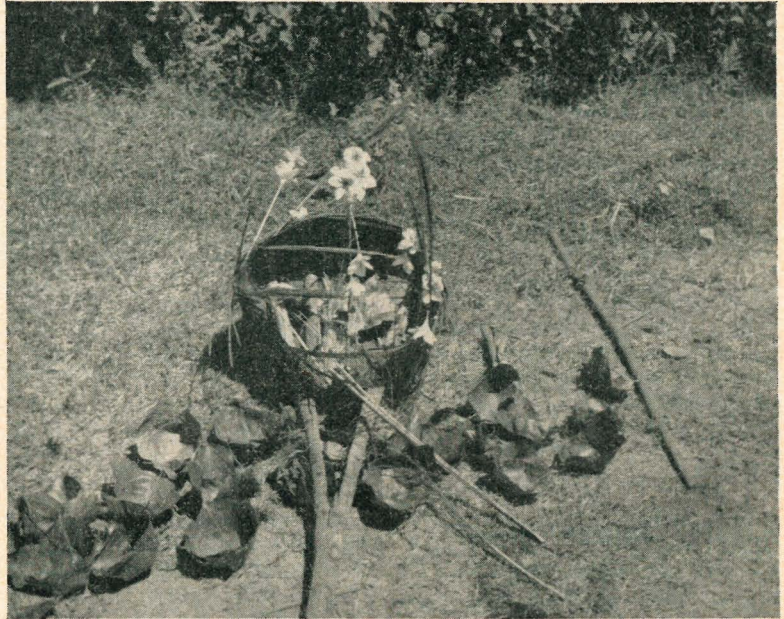
What should Kui Christians do about this custom? That is a problem now being discussed in the growing Church in the Kond Hills.

During the Ghana Assembly of the International Missionary Council, one of the discussion groups felt that there is need for "expressing the Christian Faith in indigenous cultural patterns and in the very structure of society itself". One member of the group suggested:

1. There may be some practices which may be taken over and religiously neutralized or even Christianized; and

2. Christians cannot do this with all practices and there must be points at which the Church will have to say: "Thus far and no further".

If these suggestions are accepted, what should be done about the Mara when a death occurs in a Christian family? One answer being given to that question is: The Mara should be held, but there should be no hunting for a spider. A supporter of this attitude said:



(Photo: Bruce Henry)

A roadside offering in the Kond Hills. The small leaf cups contain millet, rice, and other gifts. The blood of a sacrificed goat stains the ground. The flowers and peacock's feathers are for decoration

"There could hardly be a better time for witnessing to faith in the Risen Christ. There would be no animist rites observed, but social ties would demand the attendance of animist relatives. By example and by word, the Gospel of the Resurrection could be communicated with knife-edge sharpness to a throng of relatives whose hearts were already alive with sympathy."

Similar problems face the Church of the Kond Hills in all major crises of life. And they crop up, too, in less dramatic ways.

For example, a mother in a Christian family may tie a little thread round the arm of her baby. These threads are charms to safeguard the health and

prosperity of children. When questioned, the mother may try to laugh off the matter, saying: "But we didn't call in the witch doctor to do it."

What should the Church do about charms for babies? That question is settled. The Church in the Kond Hills says a downright "No". Charms are banned for Christians—even when they are put on without a witch doctor's aid.

These problems of spiders and charms may seem trivial to educated people. But they call for much thought from people in Orissa who are trying to be loyal to the tribe of which they are a living part while giving prior loyalty to Christ Whom they have only recently come to know.

New Magazines Offer Something for Everybody

TWO men blow loud blasts on bugles. The people of a small Congo village turn out to see what is happening. They find a station wagon with a big sign-board on which is the word *Oyebi?* which means "Do you know?" in the Lingala language. A number of boys with the wagon are in uniforms on which the word *Oyebi?* is seen. And each boy has a satchel on which the word *Oyebi?* is also displayed.

One of the two men with bugles explains to the crowd of villagers that *Oyebi?* is a new illustrated periodical. Then the wagon moves on, leaving one of the boys to do brisk business in selling the magazine.

An enterprising missionary organized this sales campaign. He fitted out nineteen school-boys with uniforms and satchels and sent them round his area under the direction of two men (with bugles) from his Bible School.

Three new magazines

Oyebi? is one of three new magazines issued by the African Literature Society in Léopoldville. The other two are *Sikama*, meaning "Wake Up" in Kikongo, and *Sankai*, meaning "Rejoice" in Tshiluba.

The society has an exceedingly successful illustrated monthly called *Envol* for French-speaking Africans. It is now in its fourth year and has readers in Madagascar, Martinique, Haiti, Vietnam and several other countries as well as in Belgian Congo.

Envol has become an open forum for the discussion of the problems and interests of the more advanced Africans who know French well. It is also

making an important contribution to the spread of understanding of Christianity.

But Congo has an increasing number of people who can read well in their own language though they are not sufficiently familiar with French to enjoy *Envol*. Among them are many women. And the three new magazines are intended for this group.

They are selling well. In Thysville more than 700 copies of the Kikongo magazine were bought in two days. Sales campaigns on novel lines are being planned and initial orders are being increased.

The piles quickly disappear

Along the Avenue Prince Baudouin in the old city of Léopoldville, where people from many parts of Congo gather, school children sell the magazines. "Would you like to buy one of my magazines?" they ask. "Lingala? Kikongo? Tshiluba? Three francs (4½d.) a copy. Or French? That's five francs. Something for everybody!"

Adult sellers are finding that piles of the magazines in their workshops, offices and homes are quickly disappearing.

The B.M.S. is playing its part in all this work.

Miss Dorothy Jenks, a member of the B.M.S. staff in Léopoldville, was sent out for full-time work with the African Literature Society.

Mlle. Suzanne Freitas has been released by the B.M.S. Girls' School in Léopoldville for full-time work in the editorial department of the French and Lingala publications. She is only 19, but she had been for three years a teacher in the school

where she also received her primary education and teacher training. Her articles in *Envol*, championing the cause of women in Congo, have attracted much attention. She contributes a fortnightly article to the African supplement of *L'Avenir*, one of Léopoldville's two daily papers.

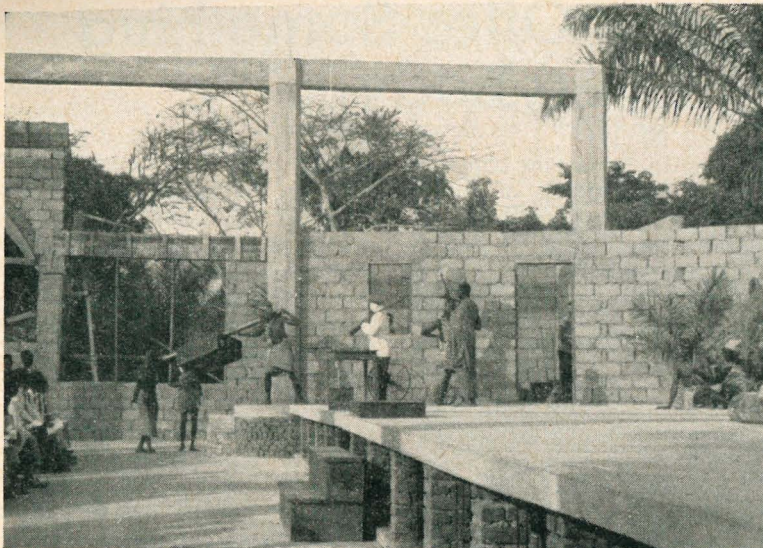
M. Andre Massaki, who works on the Kikongo publications, received his final three years' schooling at the B.M.S. station at Wathen. He was an orphan. After a short period as a teacher, he went into commerce.

Not only is it important that Africans should be able to buy such Christian magazines in their own languages, it is of great importance to the future development of their country that there are those well trained in this type of journalism. Literature has a large part to play in evangelism and Christian education in Africa, as elsewhere.



(Photo: C. I. D. Brussels)

A happy railwayman at Léopoldville, Belgian Congo



(Photo: P. E. T. Briggs)

The new Assembly Hall at Kimpese. Students are dramatizing the arrival at Kimpese of the great explorer, H. M. Stanley

Hall to seat 2,000 opened at Training Centre

An auditorium to seat 2,000 people has been opened at the school for pastors and teachers at Kimpese, Belgian Congo.

The building was still without a roof when the opening celebrations took place. That was disappointing to the builders who had worked hard in face of great difficulties. But it was no hardship as there was no fear of rain.

An immense crowd gathered for the festivities. Boy Scouts had been trained to control cars and lorries and to show people to their places.

Hundreds of old students were among the throng. There were missionaries and pastors from all the missions who share in running the great educational centre. There were State officials and representatives of companies in the district. And many others.

The celebrations began with a gymnastic display on the football field. Then everybody moved to the new auditorium. The opening ceremony included a speech of congratulation by the District Commissioner. After the ceremony, a

historical pageant was staged. In two hours, the pageant covered eighty years and highlighted a wonderful story of Christian and cultural progress. At the end of the pageant, everybody joined in the triumphant singing of the Hallelujah Chorus.

In the evening, a great meal was served. It had to be served at two "sittings-down" and had involved tremendous work for the women who prepared it. Africans and Europeans, important persons and poor students, all enjoyed the feast together.

And, as if that was not enough for one Saturday, the old students afterwards held a rally.

The Sunday was another day of celebration with Divine Worship in the morning, Holy Communion in the afternoon and a musical programme in the evening.

On three days of the following week, the Trustees met to consider reports and plan the future. They learned that more Kimpese students have graduated this year than ever before.

Four of Five Africans are Old Boys

More democratic ways of running Belgian Congo are being introduced by the Government. African church people and missionaries are eager to help the new machinery to work well.

One recent development has been the introduction of councils, consisting of nine or ten Africans and Europeans, to advise territorial administrators.

Dr. J. F. Carrington was invited to attend a meeting of the Territorial Council for Isangi, the headquarters of the Topoko and Lokele tribes, and here are his impressions:

"My first reaction was one of pleasure. Out of the five African members of the Council, four were old boys of B.M.S. schools.

"Chief Yaele sat next to me. He is a staunch Christian who is unafraid to let his faith be known.

"On the other side of me sat Chief Fataki. His son is in our Yalembe school. His wife is the sister of one of our Yalembe teachers.

"Just across the table sat Semeli whose two male nurse sons were trained at Yakusu in my own school and then in the medical school.

New School h

The new school building at Hindustan, Trinidad, to which reference was made last month, was formally opened at the end of November. We are grateful to Rev. S. G. Poupard for sending us photographs.

The acting Deputy-director of Education highly praised the building and promised a substantial grant.

The school had a flying start, quite exceeding all expectations. It was built to accommodate 200 pupils, but within the first month 233 had been enrolled, the daily average attendance being 200.

About two-thirds of the children are of East Indian descent. There is

ns on New Council B.M.S. Schools

"And I was especially glad to welcome Lionga—the son of a trained teacher of ours and once a scholar in our boarding school. He is now manager of a big plantation. He spoke excellent French.

"Two of the African delegates were anxious to organize some schooling in domestic arts for the women of their villages and wanted social centres to be set up for this. The Council decided to ask whether any personnel with special training might be available in Stanleyville.

"Lionga was perturbed because of the long distances (up to fifteen miles) some women of his area have to walk to attend weekly ante-natal clinics. He secured the service of white nursing sisters who could visit his area by car.

"The Administrator outlined a new scheme for the development of workers' co-operatives in our territory.

"A more controversial subject concerned a new road through a forest to open this up to plantations. Theoretically, it would be a good thing if the people could move to more fertile land. But moving a village is a tedious and lengthy business, bringing a good deal of temporary hardship."

s a Flying Start

an excellent staff, and the headmaster, Mr. Thomas Taylor, is a man of sterling Christian character.

Already the school has been commended by the District Inspector. It has certainly added to the prestige of the Baptist church at Hindustan.

Baptist World Congress

The next Congress of the Baptist World Alliance will be held at Rio de Janeiro, Brazil, in 1960 (26th June to 3rd July).

Dr. Billy Graham has already agreed to preach at one of the sessions.



(Photo: S. G. Poupard)

The new school at Hindustan, Trinidad

Young People Meet for Spiritual Rearmament

The twentieth Baptist Young People's Re-armament Conference was held last summer in the grounds of the Calabar College and High School.

The Conference was under the leadership of Rev. L. G. Carruthers. The topic was "Christ and the Caribbean Crisis", a topic which aroused and maintained great interest throughout the entire period.

The Chairman had the honour of welcoming over 150 delegates, the largest Conference ever held at Calabar. On the opening night, Mr. Armstrong, Secretary of the British and Foreign Bible Society, was guest speaker. His message presented a challenge to us as Christians and the part we should play in the fight against Mohammedanism, Islam and Roman Catholicism, which are so dominant in the neighbouring West Indian Islands. This indeed is a Crisis which all Christians have to face.

The rest of the Conference followed a similar pattern. The morning devotions were real sources of inspiration and blessings. At 10 a.m. there were lectures, fol-

lowed by discussion groups, in which each person had the opportunity of sharing.

One afternoon Rev. S. H. Vernon, of Bocas del Toro, gave a very informative address on Baptist work in Panama. The opportunity of hearing of God's work in that part of His Vineyard was very highly appreciated.

Another highlight of Conference was a get-together on the Saturday night. Items in the form of sketches, songs and dialogues were ably rendered, after which refreshment was served.

Then came Sunday. Delegates were divided into groups, each of which visited all the Baptist churches in the Corporate Area, as well as the Baptist church at Buff Bay. Each group reported having spent a very profitable day.

Sunday night's service, conducted by the Secretary of the J.B.U., Rev. J. A. Leo Rhynie, when lives were re-dedicated for the Master's service and during which the Holy Communion was observed, climaxed this memorable week of fellowship.

M. V. CARRUTHERS

Widespread Floods Destroy Rice Crops

EAST PAKISTAN is a land of waterways. Through it flow both the Brahmaputra and Ganges rivers, and the land is criss-crossed by innumerable channels, irrigation canals and ditches. This is known as the "bil" country and is a fertile rice growing area. Periodically the low-lying rice fields are flooded to help the crop to grow.

But heavy rain in the Himalayas means a different sort of flood in East Pakistan. The Ganges and Brahmaputra overflow their banks and water spreads rapidly over the flat countryside. At the same time canal banks burst under the weight of water and every irrigation channel and ditch spills the flood over the low-lying fields. Whole areas are inundated and rice and other crops ruined.

For many years missionaries in East Pakistan have toured the countryside in houseboats. The one at Santi Kutir is called the "Santi-Dut". A missionary who had just returned from an eleven-day tour gave this account of what she saw:

"The floods are bad, very bad. Eleven days ago when we left here, we made our way north-eastwards through miles of green rice fields, which gave promise of a wonderful crop. As the water had not risen very high for two years, people anticipated the same sort of thing this year, and planted the kinds of rice that do well in less water, but that cannot withstand floods.

The people live on platforms

"On Monday the first part of our return journey was by Soldar Bil, where there is always deep water, and a coarser dark kind of rice is grown. There, in those 'bil' areas, rice is still standing and even flourishing in patches. The people are suffering great inconvenience, but realize it is temporary. We visited home after home where people are living with all their few possessions and cooking pots grouped round them on a platform of a few boards or split bamboo. We were struck by the philosophical manner in which everyone set to work to make life possible under

those conditions—setting up little bamboo bridges across the courtyards—making little platforms where the mothers sit and wash clothes—just leaning over into the water to rinse them.

"We went into one home where the father had fever and was lying on boards raised a matter of inches above the water. The home is small and poor—but Godly. They have a minute cook-house—and we saw there were people there not belonging to the family. 'Well,' they said, 'there are an R.C. mother and her two babies there from the next island. They had nowhere to get out of the water, so they are on a little platform in our cook-house.'

"But as we came away from the deep 'bil' areas, we came to great stretches of clear water—such clear sparkling water I have never seen in my life: but far, far below it all those *aman* rice plants are surely dying.

"We arrived at Santi Kutir late at night in bright moonlight. I hardly realized where we were—we sailed right over the District



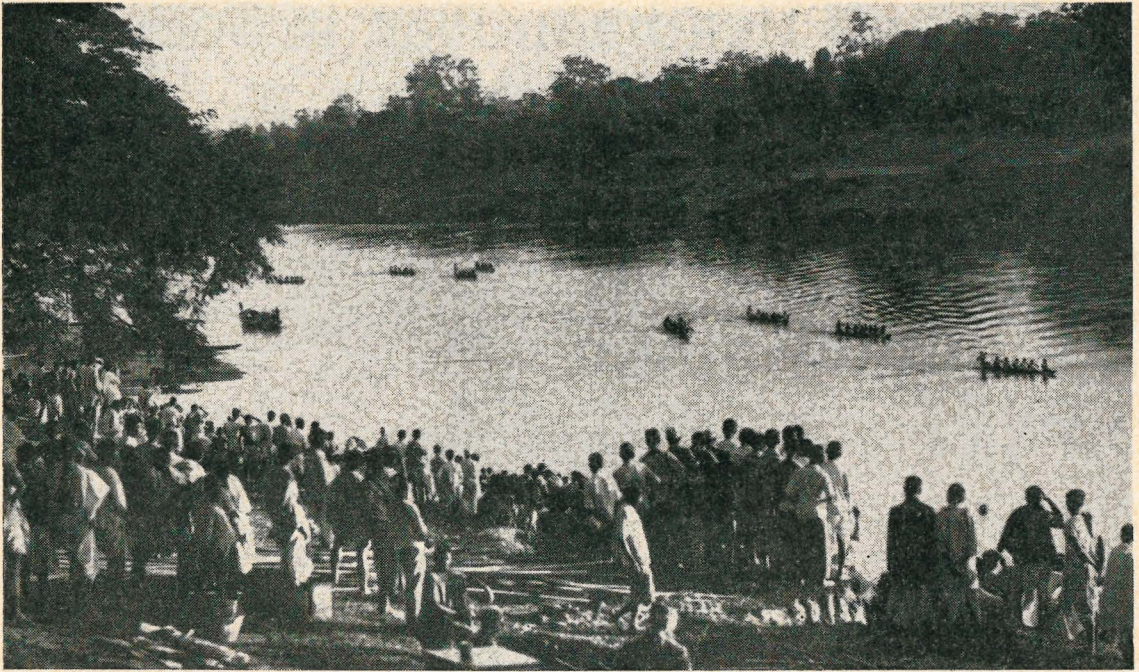
(Photo: S. M. Le Quesne)

The river bank near Barisal, East Pakistan



(Photo: S. M. Le Quesne)

Bamboo rafts on the river at Chandraghona



The end of a boat race on the River Karnaphuli

(Photo: M. Starke)

Board road without a scrape. The 'Santi-Dut' put her nose into my bathroom. There is still a small patch around my bed which is dry. Have used half a tin of D.D.T. on it, but I do wish so many insects would not try to share it with me! And still the water creeps up."

Serious threat to living conditions

A later comment on the same area says this:

"News from the Santi Kutir area has been grim, though the floods have subsided almost as quickly as they rose. But the water was over the rice too long, and hopes for the *aman* crop in many areas are now nil.

"This means that any general alleviation of living conditions in the near future is unlikely and that thousands of people will have to continue on or below the border-line of real want.

"We are most thankful to the many Relief Organizations that are giving help—but we long for the time when the agricultural

economy of the Province is not quite so vulnerable."

Such reports, which are all too frequent, bring home to us the need of the hungry people of this region. All their lives they live under the threat of famine

and starvation. While relief is absolutely necessary to alleviate their present sufferings, much wise planning and bold action is required to ensure a happier future for their children and their children's children.



Loading boats at Rangamati

(Photo: M. Starke)

Village Headmen Plan in Secret to Kill Soldiers

By CYRIL AUSTEN

WE sometimes hear about churches where a difference of opinion arises and grows to such proportions that the church is split and several members move off to join another church or to form a new one of their own. Stories like that make us sad and we thank God that situations like that have not arisen so far in the Lingungu area of the Congo mission field.

In one of our villages, however, we are having an unhappy time trying to help our people avoid such a division. Many years ago the Administrator sent two soldiers to this village to organize the village men for work. Each soldier took a half of the village, which is a very long one, but neither met with any great success. The men didn't want to work.

THEN, one night, the headman of one section went to talk secretly with the headman of the other. Each agreed to kill the soldier who was trying to organize his men for work. The headmen returned to their sections, called their men and laid their plans. Both parties agreed that the soldiers should be killed at sunrise next morning. Those living in the first section of the village duly killed their soldier but those in the second section decided at the last minute that they were afraid of the State and didn't want the soldier's blood on their hands. Instead, they woke their man, told him that his friend had been killed and advised him to flee before a similar fate overtook him. The soldier went straight to the Administrator at Baroke and

told him the story. The Administrator wasn't long in sending and arresting the guilty ones.

From that day to this a feud has existed in the village between the two sections.



(Photo: B. H. Thomas)

A male nurse at Yalembe with his wife and child

WHEN the Gospel was brought to these people by the missionaries, working then from Yakusu and Yalembe, it was hoped that a new generation, growing up in the teaching of Jesus, would forgive and forget. Unfortunately those who have never been converted have kept the feud alive and urged the church members from one section to be "difficult" with those from the other section. In recent months this has all flared up again. Two men have been working as teacher-evangelists in the village—one from each section. Suddenly one refused to

accept the authority of his senior brother; the senior refused to co-operate in any way with his colleague. Each has his following and an ugly situation arose.

THE Church Council, together with the missionaries, decided to remove both men from their work and to make a new appointment by transfer from another area. To make some changes amongst the teacher-evangelists, however, is one thing, but we cannot remove 150 church members from their homes, and the situation is still ugly.

Kabango and his wife Ndoko have been appointed to Ilondo now, with the hope and prayer in all of our hearts that the Holy Spirit will work through them and that after these troubled and disturbing months the church there will become united and enjoy a new period of great blessing.

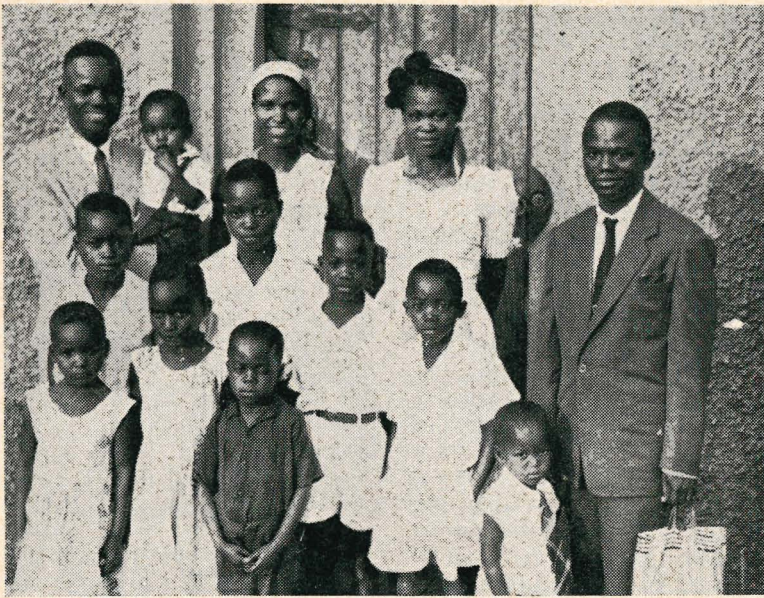
Heard in an Indian Village

"Bai, this baby is very sick—sick beyond my limited capacity for curing him. Why don't you take him to the mission hospital? It is only ten miles away. They will make you very welcome and they will be able to cure your baby."

"But if I go to the hospital who will mind my buffalo?"

"But Bai, which is more important, your buffalo or your baby?"

"The buffalo, of course! I shall have another baby free in a year or two, but a new buffalo would cost Rs. 150."



Pastors Antoine Wantwadi and André Dioko with their families

A Visit to the Cameroons

When Rev. Evan D. Howells, who served so long in Angola, read recently of the centenary celebrations at Victoria, the colony founded by Alfred Saker, he was reminded of a visit he paid to the Cameroons.

He writes:

"Mrs. Howells and I called at several places and among them Duala on the Cameroon river. I have always kept a diary. Here is the entry for that day:

"Wednesday, 27th July, 1938. Land very close. We passed almost under the Cameroon Mountain, 14,000 ft. The vegetation is a sight!

"The steamer laid close to the village of Victoria, but we were not able to go ashore. The captain was in a hurry to get away.

"Left Victoria at 4.30, steamer keeping close to the land. Soon at the mouth of the Cameroon. The early Portuguese gave this river the name owing to their finding shrimps (camaraos) in abundance there!

"The river pilot came aboard, but we did not enter the river until very early in the morning. By 7 a.m. we were at the river port of Duala.

After breakfast we went ashore. Duala is a busy place with several English traders there, now under the French authorities. We saw some of them. Then with the help of a native we were soon at the Mission.

"The church built by Alfred Saker is still standing, but in need of repairs. We saw inside the church three marble tablets, one marking the spot where the Gospel was first preached in the Cameroons, another in memory of the five children of Mr. and Mrs. Saker who died at Duala, and another to the memory of Mrs. Emily Underhill, who died at the Bethel Mission Station, Cameroon River, on 22nd December, 1869 aged 61 years. The only change inside the church was that there is now a font added."

"We did stay a long while looking at these three tablets, and we have never forgotten the place. To us it spoke volumes. We found it difficult to speak to each other. Someone else was speaking, and then it is best to listen to the still small voice—dead, yet speaking!"

African Christians Set up Permanent Secretariat

A meeting of the continuation committee of the Ibadan All-Africa Christian Conference formed last year met recently at Brazzaville, French Equatorial Africa.

The ten members of the committee, with Sir Francis Ibiam of Nigeria in the chair, decided to set up a permanent secretariat and appoint a travelling secretary who will visit Christian councils and churches.

Five conferences will be held in five regions south of the Sahara as preparation for a second All-Africa Christian Conference, at a date to be fixed later.

A Pioneer's Grave

In February 1901 a tiny band of Christians stood round an open grave and laid to rest the body of Joseph Roger, a pioneer missionary. He had been serving at the trading port of Arthington by the rapids of Stanley Pool.

When the news of his death reached this country the members of Melbourne Hall, Leicester, gave a white marble headstone, suitably inscribed, to mark the grave.

Below is a recent photograph of the grave. In the background is the rugged stone statue of H. M. Stanley, the explorer.



Letter from New Delhi

No. 11

By R. F. TUCKER

LAST October Mr. Jagjivan Ram, Union Railway Minister, expressed concern at a convention of Harijans at Hyderabad over "mass conversion of Harijans to Christianity". He said that reports kept coming in from Hyderabad and Madhya Pradesh of such conversions and even from areas where conversions had not taken place during British Rule. He said that he had been combating conversion for twenty-five years and had been able to bring back 7,000 Harijans into the Hindu fold.

He had no objection to anybody changing his faith if he did so honestly and knew what he was doing. "But our people are ignorant. They are prompted to change their religion due to social injustices on one hand and the temptations held out on the other". He thought that their conversion did not bring about any change in their outlook. This, he said, was borne out by the fact that even after conversion Harijans continued worship of a Hindu god.

Further, he noticed that Harijans continued to observe caste and sub-caste distinctions even after conversion to Christianity. There were, he said, separate churches for castes and sub-castes and separate sections in students' hostels.

He urged Harijans not to be converted to other religions out of a feeling of helplessness, which was cowardice, but to fight along Gandhian lines to set injustices right.

Discussing these statements, a Member of Parliament said that he had not heard of these mass conversions and it seemed strange that they should be said to be taking place in Madhya Pradesh

where it is most difficult to change one's religion without registration of that change.

An educated Hindu thought the Minister's statements fair and to the point. He agreed that conversion for the sake of gaining material blessings alone was not good. But he thought that the Harijan could find equality within Hinduism, claiming that in their Scriptures there were also high ethical ideals.

If we agree to this then we are faced with the question as to why there is such a discrepancy between theology and fact. The Harijan is not concerned so much with what is written in Hindu Scriptures as how he is treated by those who profess to follow them. One of the present appeals, both of Christianity and Buddhism, is just this, that both these faiths openly declare equality of man.

Conversions to Christianity

But Mr. Jagjivan Ram's statements raise also two other points. First, why is it that many Hindu leaders are so concerned with conversions to Christianity? Even if "mass conversions" are taking place their number compared with the "300 million family of Hindus" is but a tiny fraction. Is it not like a wealthy man grumbling because he has lost sixpence? One wonders if back of the concern over the conversions is not a consciousness that Hinduism, as it stands today, fails to satisfy the longings of a man's true nature.

Secondly, and this is of vital importance for the Church, is the charge of caste, perpetuated within the Church, valid or not? In this connection the *National Christian Council Re-*

view (November) reports on a "Consultation on Caste" held at Madura in September. The article maintains that Christian fellowship should transcend caste but recognizes that while there has been a noticeable "decrease in external observances of caste" in recent times there has been a relapse into "group consciousness inspired by the caste spirit".

The Power of Tradition

Reasons for this include the facts that Indian Christians are still affected by traditional patterns of society in which they live, that they have not fully understood the Gospel and failed in a total commitment to it, and that some cling to the security and protection which caste offers. Caste within the Church rears its head sometimes in elections, in the selection of Ministers, in the use of Church buildings, in appointments, in associations of one group for the sake of mutual aid, and most especially in marriage and family life.

Sometimes, it must be admitted, the choice of a person from a certain social group to do a specific work among his own group is not altogether bad, particularly if the choice is made in the belief that such a person will the better be able to understand the needs and aspirations of the group.

In urban churches where church members are well educated and in regular employment one finds not caste but class distinctions. The many divisions and grades of Government service, for example, tend to divide and keep separate one from another, even within the Church.

BACKGROUND TO PRAYER

For use with the Prayer Calendar

Candidates

THIS month we are asked to pray for all young men and women preparing for service overseas with our Society. Among these are men at Baptist theological colleges, men and women in teacher training colleges and universities, and nurses and future doctors.

Most women candidates also go to Carey Hall, and men candidates to St. Andrew's College, also in Birmingham, where they study missionary subjects.

Most of the candidates for Belgian Congo spend up to a year in Belgium improving their French and taking courses in Belgian colonial administration, education and tropical medicine, so that when they arrive in Congo, they may be entitled to state grants for our schools or hospitals.

Jamaica and Trinidad

WE are also asked to remember in prayer Baptists in Jamaica and Trinidad.

Since 1849 work in Jamaica has been under the auspices of the Jamaica Baptist Union, which now has 240 churches associated with it and supports its own missionary society in British Honduras.

The B.M.S. works in close co-operation with the J.B.U. and supports missionaries on the staff of Calabar Theological College, and gives financial assistance to it.

In Trinidad the B.M.S. has supplied three married couples and a single lady missionary. We work in Port of Spain, the new capital of the British West Indian Federation, and the south of the island where there are a number of small scattered churches. Christians are affected by the prevailing economic depression in the West Indies, and many are very poor.

News from British Honduras

Missionary work in British Honduras is carried on by the Jamaica Baptist Missionary Society. At present the superintendent of that work is the Rev. H. M. E. Brown, brother-in-law of Mr. A. L. Simpkin, a well-known member of the B.M.S. Committee.

In a recent circular letter, Mr. Brown reported that work in Belize and the outstations is being blessed.

Mr. and Mrs. Merrith, two of the missionaries, are living "at some sacrifice in a very inadequate little house, and they need a water supply. In the dry season they have to send a mile for water". The work

under their direction at Crooked Tree is bearing fruit, and they have recently reopened a very old Baptist station at "Back Landing". Here a fine body of young people has been gathered and the work is full of promise.

Nearly a hundred miles south of this at Stann Creek Valley, a new mission station has been opened. It lacks a trained leader, but Mr. and Mrs. Brown visit the people there as often as possible. A consecrated Jamaican woman teacher has offered to serve in Stann Creek Valley, but so far there are no funds available for her support.

MISSIONARY RECORD

Arrivals

19th November. Rev. D. R. Edwards, from Dacca, on a visit to this country.

21st November. Miss D. F. Jenks, from Léopoldville, and Miss L. W. Jenks, from Thysville, by air.

23rd November. Rev. G. and Mrs. Price and child, from Delhi.

1st December. Rev. A. E. and Mrs. Sewell, from Stanleyville.

17th December. Rev. H. B. and Mrs. Saunders and child, in Switzerland, from Yakusu, by air.

Departures

9th December. Rev. D. R. Edwards,

for New Zealand, to continue furlough.

12th December. Miss M. White, for Chandraghona.

Birth

28th November. At Bembe, to Snr. and Snra. Ferreira, a daughter, Ruth.

Deaths

5th October. Mrs. Williams, widow of Rev. T. D. Williams, India Mission, 1909-43.

9th December. At Beckenham, Mrs. Wilkins (widow of Rev. G. S. Wilkins, India Mission, 1892-1927).

ACKNOWLEDGEMENTS

(To 17th December, 1958)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £2 2s.; A.W.M.B., Freightage, wants, £1 10s.; Anon., 6s.; L. M. Wood, £2 2s.; "Thankful", £1 10s.; Anon., £1 2s. 6d.; A member of Daybrook Baptist Church, Nottingham, £1; Anon., 10s.; Anon., £2; M.M.F., In loving memory

of Margaret, 7th December, 1947, £2; Interested (Freightage-Wants), £2; Anon., 3s.; Anon., £2.

Medical Fund: Anon., Miss F. Weavers' work among lepers, £2; Anon, for the leper children, in Jesus of Nazareth's name, 5s.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
<i>November</i>				
21	Miss W. M. Priter	853	6	2
<i>December</i>				
1	Miss S. B. Stephens (Mortgage Interest) (Translation £2 6s. 0d.)	4	12	0
3	Mrs. D. F. Williams	100	0	0
5	J. A. Hall (Sale of House)	600	0	0
8	Miss S. B. Stephens (Mortgage Int.) (Translation £5 15s. 0d.)	11	10	0
8	Miss M. Witherspoon (further payment on account—sale of properties)	1,000	0	0
10	Rev. D. C. Davies (Translation)	100	0	0
16	Lieut. Commdr. F. T. Norris (further payment)	20	9	9

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MARCH 1959

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Another day draws to an end. The River Congo at Bolobo

(Photo: Jack Gray)

Let me commend the Angola Medical Appeal

VICTOR E. W. HAYWARD (*General Foreign Secretary*)

THE work which has hitherto been done through our B.M.S. hospital at San Salvador and through our dispensaries at Quibocolo and Bembe has fully shown the need and opportunity for medical missionary work in North Angola. Government services remain very inadequate for the large population and, as so often elsewhere, appreciation of a higher Christian standard of care for persons and devotion to duty has been conclusively evidenced by the preference of patients for Mission treatment, in spite of our poor premises and inferior equipment. But we can be no more content than are the Portuguese authorities that our work should remain at its present low level in respect of hospital plant.

Urbanization produces new needs

For some years now we have realized that, with the urbanization of San Salvador, our hospital there would have to be completely rebuilt. We have waited, however, for decisions regarding city planning to be announced before undertaking this great but inevitable task. In the meantime we have rejoiced to welcome the Canadian Baptist missionary colleagues who have taken over from us responsibility for continuing the work of the Angola Evangelical Mission, founded by the late Matthew Stober; these have included Dr. W. L. Johnson, who recently deputized for Dr. Rodger Shields during the latter's furlough. We have also at long last obtained the land title which enables us to develop our Teacher-Evangelist Training In-

stitute at Calambata, some little way outside San Salvador.

A scheme for advance

In this new setting we have been able to plan a scheme of advance jointly with our Canadian brethren. According to this, they are to build a hospital on or near the coast; together we are to run a medical unit at Calambata; and we are to erect our new hospital, not at San Salvador, where it is less needed, but if possible at Quibocolo, where it would serve a much vaster area of our work. For our share of this scheme, we need a second B.M.S. doctor for Angola, and £25,000 for buildings and equipment. The Portuguese authorities are indicating a helpful attitude to the plan, and a mining company at Mavoio has promised practical assistance.

Great achievements at Quibocolo and San Salvador

The great achievements of our Quibocolo dispensary, which in fact has already served as a small hospital, so far as that is possible without a resident doctor, indicate how necessary and welcome will be this projected advance in that region. Tuberculosis, alas, is on the increase, and leprosy cases (hitherto rare) are becoming more numerous. The midwifery work already so well developed would call for emphasis upon gynaecology (especially in treatment for sterility) as well as obstetrics in a Quibocolo hospital.

In the year before Dr. Shields went on furlough, 755 operations were performed at San

Salvador. Of these 427 were major surgical operations, 38 were obstetrical, 12 were ophthalmic, and 278 were dental and other minor operations. In addition, Dr. Shields paid visits to our Quibocolo and Bembe dispensaries. During that same year Quibocolo reported 10,427 out-patient visits and 911 in-patients, apart from 287 confinements; while at Bembe there were 5,268 out-patient visits and 613 in-patients, plus 133 confinements. These figures give an indication of the extent of our existing medical work.

A challenge to Christian concern

No nursing training recognized by the Government is as yet being given, but as this medical reorganization scheme proceeds, it is to be hoped that the training actually given may receive official recognition. Evangelistic work is maintained in all departments of our medical programme. Increased staff and facilities may permit in time an extension to that village medical work, including preventive medicine, which is receiving increased emphasis on other B.M.S. fields.

Here, then, is a challenge to our Christian concern for others whose proneness to disease, thanks to ignorance and malnutrition, is inevitably higher than ours, yet whose opportunities for medical care are so incomparably less than ours. Our Lord commanded us to heal the sick, cleanse the lepers, and cast out demons, as signs of the coming of God's Kingdom in our midst. "Freely ye have received, freely give".

Nursing is still the only Career for many Girls in Pakistan

By MARY WHITE

IN East Pakistan, nursing is not one career among many which a girl may choose when she leaves school. Many of the girls who take up nursing do so because it is the only course open to them.

It is the custom for girls to marry at the age of sixteen or seventeen. The marriage is usually arranged for the girl by her parents, who make the arrangement with the parents of a suitable young man who may possibly be known to their daughter.

Few have a sense of vocation

If by the time a girl is due to leave school her parents have been unable to find a suitable husband for her, she is faced with the prospect of earning her own living, which in actual fact means that she can either train to be a teacher or a nurse.

If she is rather a bright girl her teachers will probably suggest that she does a course of Teacher Training. If she is not, or does not want to be a teacher, she will usually have no alternative but to take nursing training.

Very few girls come to our hospital feeling that they have a real vocation to nursing. Most of them come because they have got to do something for a living, so they might as well be nurses. This being so, it perhaps isn't surprising that some of them are not bubbling over with enthusiasm to get down to their studies or tend and care for their patients.

Also, even with the limited amount of travelling which these girls will have done during their lifetime, they will have become



(Photo: A. R. Taylor)

Student nurses at Chandraghona Hospital

accustomed to seeing crippled and maimed people begging by the roadside or at the railway stations, all needing care and compassion and not getting it. Why then should they feel moved to look after these people who have been brought into closer contact with them through the means of the hospital?

The courses seem complicated

The nurses come to us for at least three years and usually stay longer. Three years is the minimum time in which they can complete their training and examinations. The studies and examinations which they have to do are similar to those of the General Nursing Council of England and Wales. Many of the newer developments in medicine and nursing are not yet in general use in East Pakistan, but there is quite enough to make it

seem very complicated for most of the nurses.

Things are made more difficult for them by the fact that those who are working for the Senior Grade Nursing Certificate now have to have their lectures and write their examination papers in English and even for those who have learnt a fair amount of English at school, this is no easy matter. Nor does it make things much easier for us who teach them, as it really means that everything has to be said or written in English and then explained in Bengali.

Each day, before commencing their duties in the wards, the nurses meet together for morning prayers, taking it in turns to lead. Many of them have no difficulty at all in praying aloud and sometimes one fears that they say things from habit rather than from the heart.

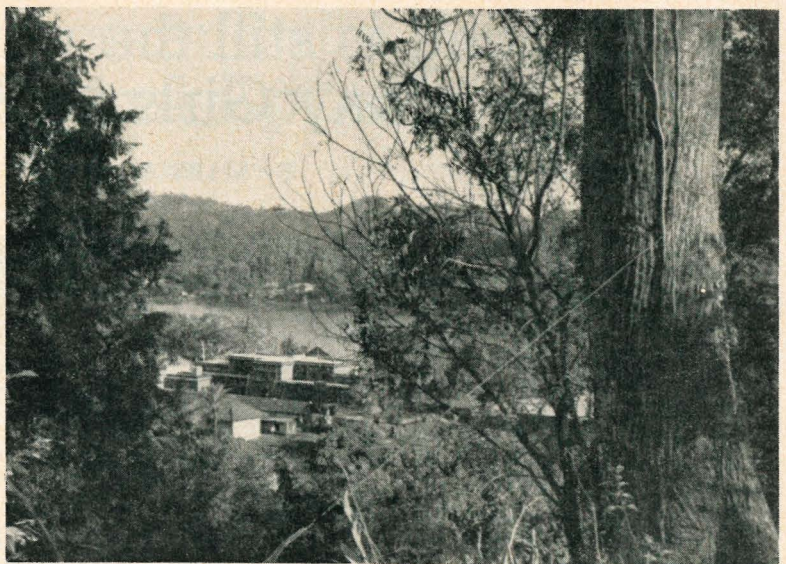
Christian witness in the wards

The nurses also take turns to lead the short services which are held in the wards for the patients. There is a Nurses' Bible Class on Saturday evenings and they attend the Sunday services in the church. Some of them also take their turn in leading the midweek Prayer Meeting and the Women's Meeting.

The Christian witness of the Hospital depends to a very great extent on these nurses. It is they who have the closest and most prolonged contact with the patients and it is through their character and behaviour that the Christian witness of the Hospital is judged. The work of the missionaries and the Bengali Evangelists can be spoiled if the patients do not find that the care and attention which they receive in the wards is better than that which they would receive in a Government or other non-Christian Hospital.

Christian girls preferred

For this reason we prefer to take Christians for training in



(Photo: E. Toseland)

Chandraghona Hospital from the bungalow occupied by
Dr. and Mrs. J. W. Bottoms

our hospital. Many of them are young in the faith, and though coming from the Christian community have not a long tradition of Christianity behind them. After all, it is only one hundred and seventy years since the Gospel was first taken to their country.

When these nurses have successfully completed their training, they usually go to work in one of the other hospitals in East Pakistan. It is most likely that they will be working in a Government hospital where those with whom they work will be Muslims, so they will have opportunities of witnessing to their faith in Christ and of demonstrating His power in their lives.

In the power of Christ

Will they be able to do it? They face many difficulties in a land where so few accept Christ. Sometimes one feels it is almost too much to expect them to stand firm when they form such a small minority group in a declared Islamic State. But it is not in their own strength that they must stand, nor yet in the help and encouragement which missionaries or older friends can give them, but in the strength of Him who said "All power is given unto Me. Go ye therefore, and teach all nations . . . and lo, I am with you always".



(Photo: E. Toseland)

Patients under treatment for leprosy

Life in New Delhi Today

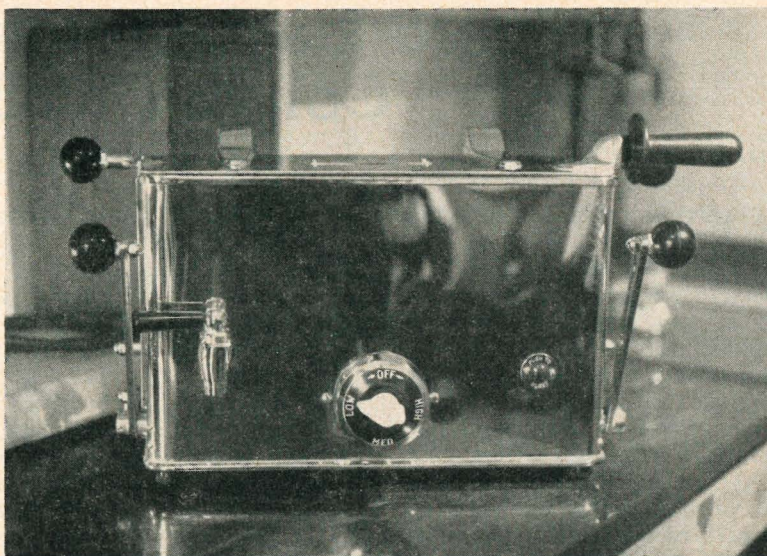
The story of *Esmond in India* by R. Prawer Jhabvala (Allen and Unwin, 15s.) centres around two Indian families and an amoral Englishman, married to the beautiful but indolent Gulab, daughter of one of the families.

This novel has as its background the rather artificial city life of New Delhi—only occasionally does the “real” India break through. But the foreground is an authentic, although sometimes ironic study, of life among educated Hindus. The inter-relationships of members of a joint Hindu family, Hindu beliefs about marriage and the upbringing of children and many Indian customs are described in some detail. Indian thought and characters are realistically portrayed.

Only an accomplished writer, and at that an Indian one, could have written such a novel. Mrs. Jhabvala has been well called “the Indian Jane Austen”. G.P.R.P.



Miss Ann Piper, S.R.N., S.C.M., a member of the Blackheath and Charlton Baptist Church, left in January for missionary service in North India. She received her training at the Middlesex Hospital, the Sussex Maternity Hospital and Carey Hall. Her parents, Rev. D. N. and Mrs. Clarkson Piper, formerly served the B.M.S. in Palwal, North India



(Photo: R. Price)

The sterilizer presented to the B.M.S. by the churches in the Harrow group of the London Baptist Missionary Union, in memory of the late Rev. Callum Patterson. It is now in use in the San Salvador Hospital

A New Door is Opened for Baptist Women in the East

“Heaven must be something like this,” said a tiny lady with smiling black eyes, wearing flowers in her hair.

Such was the reaction of thirty-five delegates from eight countries gathered in Calcutta, 8th to 13th November, for the first assembly of Asian Baptist women.

There were folk from Hawaii, the Philippines, Japan, Hong Kong, Indonesia, Burma, Ceylon and India. They said themselves that previously all these names had been merely names. Now they are countries where friends dwell, and where “we actually know our own Baptist people”.

“I was afraid of such a long plane ride,” said Mrs. Lillian Wong of Hong Kong. Others also admitted some initial hesitation when the Women’s Department of the Baptist World Alliance proposed such a gathering, but none could really resist

such an unheard of opportunity.

Unlike women of the West who travel here and there, this was a new door to Baptist women of the East. So by train and plane they came to the British Baptist Mission, Calcutta, a place, along with Serampore, hallowed by memories of William Carey.

“We are one in Christ,” was the phrase most often on their lips. Some had been Hindus, and some Buddhists, but all had experienced a great change in their lives. Christ had become central, and therefore they were kindred to all of like faith.

Thus was formed the “Asian Baptist Women’s Union”. The officers elected were Mrs. Ayako Hino, Tokyo, Chairman; Miss Mercy Jayarajao, Viskahapatnam, India, Co-chairman; Mrs. Louise Paw, Rangoon, Secretary; Mrs. David Wong, Hong Kong, Treasurer.

31st MARCH: B.M.S. FINANCIAL YEAR ENDS

Sports Day Attracts Many Congo Chiefs

By JEANNE AUSTEN

ON the occasion of the Fiftieth Anniversary of Belgium's taking over responsibility for Congo as a colony, the big medal chief was asked by the administrator to arrange a "Sports Day" and feast on the Saturday. He also suggested that on the Sunday everyone should go to church for special services.

The medal chief, Fataki, came through to see us and ask if we would co-operate, by letting all the schoolchildren from that area go through and put on a display, by attending ourselves, and by arranging special services for the Sunday.

A remarkable spectacle

Of course we were only too pleased to, and what a grand time we had! You could see all the travel films there are and never see a sight like the one we saw, and we may never see one like it again.

There were between 100 and 150 chiefs and sub-chiefs all dressed up in their old regalia. To say "dressed up" is quite wrong really, as the only cloth they wore was either a strip of

bark cloth dyed red or black or a blanket—as a loin-cloth. But they wore plenty else!

Many wore strings of leopards' teeth and strips of leopards' skin—only worn by members of the chief's family. They also wore strings of beads; bundles of dried seed pods tied round knees and ankles which rattled loudly when they moved; rattles made out of woven cane; bundles of horns containing witch-doctor medicines and charms; monkey tails with bells tied on the end. Many had covered their legs and hair with red powder or white-wash and others had black on faces and legs, and they wore the most amazing and fearsome hats.

Some had little skull caps made of monkey skin but others had head-dresses made of cocks' feathers dyed red standing up over the head and eagles' feathers hanging down all round like hair. Some had a ring of feathers hanging down all round their heads so that their faces could not be seen, and they tossed these feathers up and down and from side to side as they danced.

A new name

As they did their old dances with eyes rolling and faces twitching, knives and spears and curved blades flashing, and the drums beating, and all the other folk dancing and singing in unison, it was really frightening even though we knew many of the men by name and some were church members. Most of the old dances were evil, and we should have thought it not right to be there had we not had the assurance of the chief and the deacons that nothing like that



(Photo: Goldstein, Congopresse)

An African chief in his hut in a village near Leopoldville

would be allowed—and it was not, though several times some of the old men had to be warned.

When the chiefs had finished my husband and I were given a new name—*Liundu-la-bana-melongo*. Liundu is a big fish which is always followed by a crowd of small fish.

My husband was asked to go out on to the open space and walk around, and as he walked the schoolboys and girls followed with their band, then the village girls and women, some dressed as nurses and teachers, then the village men, a few policemen and soldiers, and after them the whole crowd of dressed-up chiefs. As they went some played the new name on hunting horns, others beat it out on drums, and the whole crowd was singing and dancing. It was tremendous fun!

(continued on page 47)



An African playing a traditional native instrument

Easter at Bolobo

TO tell simply the story of the Lord's passion, death and resurrection, and leave the stories to make their own appeal, was the aim of the meetings arranged in Bolobo during Holy Week last year. Deacons, African pastors, missionaries and the teacher-evangelists in training in the Bible school here were divided into three teams for the three preaching centres in the "Centre": Bonzongo (up-river); Boyambola (down-river) and Central. Each team was responsible for the visitation of its district and for the meetings on Monday to Thursday evenings.

Invitations sent out

Over three thousand three-folder invitations were mimeographed. A clear red cross with the text "While you were yet a sinner Christ died for you" was on the front page. Inside were details of the meetings in the three chapels with a Good Friday and an Easter text. These were prepared in Bobangi and Lingala.

Other friends were co-opted to carry out the visitation of all the houses in the Centre and to leave an invitation. Many "strayed" Christians, and some from other missions who had never linked up with us, were discovered.

Special letters were sent, enclosing an invitation, to Christian women who had grown slack about coming to meetings and to the Communion; to inquirers who had given up; and to old schoolgirls who had never yet become inquirers. These letters brought many people to the house with their excuses and reasons, and a great many attended the meetings regularly.

Prayer preparation

Each visitation was preceded by the meeting of the group for prayer and meditation, and study groups were held for the African friends who were to give addresses, in order to give them some help from the commentaries which are available to us in our preparation, but not yet to them.

On the first four evenings of the week the subjects were: The Last Supper, Gethsemane, the Trials and the Scourging. The addresses were given by African pastors, Bible school men and missionaries. Deacons, nurses, schoolboys and girls were the readers. One class of girls recited part of the story.

There were nine different singing groups formed among nurses, teachers, three different tribes, two classes from the boys' school and the girls' "Esengo" (happiness) club. The band also played at one meeting each day. This music was very helpful in creating an atmosphere of reverence, and also meant that a number of people had been preparing their hearts and minds for the meditations of the week as they practised their hymns.

Wide advertising

Posters were displayed on the fences of some of the Christians who lived on main roads, and the Mission lorry was adorned with notices. Christians who work in shops were asked to distribute invitations among their customers. It became the gossip of the place. The meetings were well attended, about eight hundred people, a tenth of the population, being present at one centre or another each day, and

this in face of the fact that, owing to the dry weather, many of the fishing people had already gone away to fishing camps on the river. The congregations included many unconverted people.

On Good Friday, united services were held in the morning. The church was full and well over two hundred small children attended their meeting. One felt the power of the Holy Spirit throughout and people were brought to a decision to return to the Church or to begin inquiring about the Way.

The Easter hope

Having followed step by step the Passion story, we were all alive with Easter expectation. The message of the resurrection was proclaimed joyfully at the morning and communion services. The great banner "AOSEKWA" (He is risen) was slung above the pulpit and expressed the "lift" and joy we all felt as we heard, as it were, the NEW good news that Jesus is alive.

The benefits of this evangelistic effort by the Church here can only dimly be appraised: beginning with Good Friday's appeal, there has been a steady enrolment of new inquirers, especially among senior schoolboys and girls and young women; many people who thought they were hidden or forgotten have been found again; at least one of the singing groups has resolved to continue; open air meetings organized by the same teams are to be held once a month. But perhaps the greatest benefit has been the new-found fellowship among us all in working together with a common aim.



(Photo: S. G. Poupard)

At the dedication of the new building at Basseterre, Trinidad

Young Men asked for Girls to be Trained in Home-Making

Young men of the church at Quibocolo, Angola, asked for classes in domestic science to be started for young wives and engaged girls.

The request was granted and young women are attending the classes with enthusiasm. Some of them walk seven or eight miles to the mission station to attend the classes and then have to walk home.

A start was made with clothes washing and ironing. Soon the class had tackled almost everything washable, including men's suits.

So, the class passed on to cleaning, polishing and household routine, mending and sewing and then cooking.

By the time the classes were ended, two new groups had started new courses with washing and ironing.

There are now twenty girls living

at the mission station. Six of them are engaged to young men training to be catechists.

The girls go to the station when fourteen or fifteen years of age and remain until they marry at eighteen or nineteen. They are educated in reading, writing, arithmetic, Scripture and singing. They also do practical work in house and garden.

Missionaries say that when they go on tours they find former station girls have become leaders in their villages. They are not only outstanding in their capabilities, but in their willingness to help others.

Many of the men who go to the station to train as catechists are married when they are accepted as students. Their wives go with them and attend afternoon classes. At present, there are sixteen wives at the station and half of them are still struggling with elementary reading and writing.

Sunday 8th March: Home Work Fund Sunday

Please give generously for the common work of the home churches

Missionaries' Thoughts About

Clues to trends in missionaries' thoughts about their work and its future are often found in odd passages of letters and reports. Here are some examples.

"We are sure that an eminent missionary was right when he said that the time when the missionary was out in front leading the way is over. He must now go behind and push. Push as one with the African Christians, too, we feel we should add, and not merely push with one hand while busy shouting directions to everyone else. More and more we are coming to realize that our witness, to be effective, must be with example. We would especially ask your prayers for ourselves that we may be kept humble. It is so easy for pride, a sense of power and racial superiority to mar our witness and make our service of no avail"—Belgian Congo.

* * *

"Pray for the training of (African) pastors and lay workers. We do not know how long we have in this land. Pray that we may not leave the Church uncertain and leaderless"—Belgian Congo.

* * *

"The task here is one of the utmost urgency. The unsettled state of the island, coupled with rumours of a possible nationalization of (tea and rubber) estates within the next few years, leads us to question how long the open door to the

Youth Groups Christian Endeavor

A remarkable youth group has been started at the Quibocolo, Angola, mission station.

For a long time, a number of young men, all church members, held regular meetings to discuss the Sunday sermons.

They decided a few months ago to invite all young people over the age of seventeen to join them. Youths and some girls attended in crowds. The enthusiasm of all of them did not last, but the weekly meetings are largely attended.

Committees, on Christian En-

Reveal Their t Their Work

Tamil estate workers will remain open"—Ceylon.

* * *

"This is not a small hospital run on primitive lines. There are lots of things we should like to have, but this does not prevent us from being the largest hospital in the district with a nurses' training school envied by the Government. But what of the future? For some time, we have been without a permanent medical staff. One of our missionary doctors is returning, but one doctor is not enough for an institution of this size and influence. We need your prayers to see where our next step lies"—India.

* * *

"This is a time of real challenge. We believe that if this challenge can be met now (i.e. while we are still allowed to help our Indian brethren), the Church will be strong and live to meet the time of testing that will surely come"—India.

* * *

"We of the B.M.S. have already made a real contribution to the social as well as the spiritual development of the people of Congo and we must continue to share with our folk the material and political changes which come to them if we would constantly be seizing opportunities for evangelism and for the building up of a stable and strong Church of Christ in Congo"—Belgian Congo

Group Uses Various Methods

deavour lines, have been formed. One is responsible for devotional sessions, one is in charge of social activities, one is concerned with bringing more young people into the group and one looks for people in need and arranges ways of serving them.

The original group of young men provides a stable leadership and the missionaries have seen with pleasure that a few of the girls have not been too shy to take part in the programmes when invited.



(Photo: S. G. Poupard)

Members of the Baptist Teachers' Seminar held at Fifth Company, Trinidad, last September

Missionary Wives Try Their Hand at Window-Dressing

Missionary wives do many jobs. Recently one in Thysville had a new task—that of window-dressing.

This may seem a strange thing for a missionary to do—but it is part of the proclamation of the Gospel, for the window was that of the new Christian bookshop. It is a new venture and provides a fine opportunity for witness.

The first things placed in the new window were Bibles. Drapes of blue and yellow, the Congo colours, made an attractive background for a lectern on which was placed a large French Bible. It was opened at the Twenty-third Psalm.

Other Bibles and New Testaments in many Congolese languages were tastefully arranged around this. Petersham ribbon from want boxes served as bookmarks.

Every evening the window is brilliantly illuminated from an overhead strip light. People out for an evening stroll in the city often pause to read the Bible in their own language: the Europeans in Flemish or French, the Africans in Kikongo or Lingala.

During the day a retired African, Tata Noa, serves in the bookshop—where school materials, Christian literature and Bibles are sold.

He is also trying to speak to the customers about the things of Christ. Thus the new bookshop is being used as a twofold means of evangelism in Thysville.

Leadership in Christian Education

Last summer Rev. S. G. and Mrs. Poupard took part in the Christian Education Leadership Training Course at Naparima Hill. This course was attended by 94 students from Trinidad and Tobago, Grenada and Jamaica.

Mr. and Mrs. Poupard were responsible for conducting the worship and leading the Bible study.

Among the guest speakers was Miss Eva Waggott.

In the West Indies today there is a great need for well-equipped and adequately-trained Christian leaders.

Memorable Holidays for Young Baptists

Many of those who now serve overseas and many of the most effective leaders in the churches at home first heard the call to service at a B.M.S. Summer School. Many, too, met their life-partner there.

The value of the schools to the spiritual life and general well-being of our churches can never be rightly estimated. Those who draw the attention of young people to them and encourage them to go are themselves contributing to the extension of the Kingdom of God.

The emphasis in them is on the work of God overseas. Missionaries from the various B.M.S. fields are present and join to the full in the life of the schools. Contacts are thus made, and lifelong links forged which result in increased interest and greater support. But the daily worship and the biblical and devotional addresses bear fruit also in deeper devotion to the work and witness at home.

(The illustrations below are from photographs taken last year at Bexhill by Mr. Alan Sykes)



Mealtimes provide opportunity for informal conversations with missionaries and leaders



There is ample time for relaxation on the beach



New friendships are quickly made. Perhaps on the journey there!

PROGRAMME FOR 1959

Continental Summer School (August 15-29)

This will be held at Langesund, about fifty miles south-west of Oslo, between the Erdanger and Frier fiords. Accommodation will be chiefly in single and double rooms. Travel will be by air. Cost: £36 (including travel).

St. Annes-on-Sea, Lancashire (August 1-29)

A school in the north of England within easy reach of a fine beach and with the Lake District and the Lancashire fells near at hand.

Ancaster House, Bexhill-on-Sea, Sussex (August 1-29)

A well-proved school, with excellent facilities for tennis and other sports, at a pleasant sea-side resort. At this school a small number of families can be accommodated.

Durlston Court, Barton-on-Sea, Hampshire (August 1-29)

A school with its own out-door swimming bath and within easy reach of the Isle of Wight and the New Forest.

Cilgwyn, Newcastle Emlyn, Carmarthenshire (July 25-August 29)

The Society's own Conference Centre in the midst of lovely countryside and close to the unspoiled coast of West Wales.

Prices at all Home Centres (per week):

Shared room ...	£4 10s. 0d.
Double room ...	£5 5s. 0d.
Single room ...	£5 18s. 0d.

There are single and double rooms available at Bexhill and Barton.

For booking forms and other particulars, send to: The Secretary, Young People's Department, B.M.S., 93 Gloucester Place, London, W.1.

What Happens at a Summer School

EACH day begins with worship and prayer, though, it must be confessed, energetic folk find time for a game, a swim, or a hike before morning prayers. On Sundays the members of the Schools join in worship with the local Baptist churches. Saturday is a day of coming and going; Wednesday is usually the day for excursions to local beauty spots and places of interest, and for the Concert.

Most of those who come to Summer School book for a fortnight and so the activities are planned on a fortnightly basis. During the first week the President lectures at the morning session on Monday, Tuesday, Thursday and Friday, on a theme usually connected with missionary work. In the second week there is another speaker who takes a course of Bible study on a devotional theme.

The morning talks are followed by discussion groups held, if possible, out of doors. These end about 11 a.m., after which members of the school are free until the time of the evening meal.

On Monday, Tuesday and Thursday evenings there are sessions at which missionaries speak, sometimes illustrating their talks with films or colour transparencies. The climax of the week is reached at the Communion Service on the Friday evening.

During the day no one need be lonely or at a loss what to do. Hikes are organized, swimming parties arranged, and games of various kinds held. If the weather is bad, there are ample facilities for recreation indoors.

There is in the programme that right balance between interesting instruction, organized activity and free times which are the ingredients of a memorable holiday.



Tea on the lawn adds to the enjoyment



After the discussion groups are over there is still much to talk about



Even on wet evenings there is plenty to do

Let's Hope They are not Making Baptism too Easy

REPORTS of "wholesale" baptisms in Belgian Congo have aroused some scepticism in Britain. The accuracy of the statistics, of course, has not been doubted. What has been questioned is the possibility of large numbers of Africans, especially in backward areas, having adequate qualifications for baptism.

"The missionaries must be content with very low standards" runs a typical criticism. Members of British churches in which a dozen baptisms a year would be

a sensation sometimes lift their eyebrows on learning of scores of Africans being baptized at one service and comment: "It is to be hoped the missionaries are not making things too easy. The figures look impressive, but quality counts more than quantity. One can hardly expect candidates for baptism in Congo to be tested as searchingly as English candidates. Still, even in Congo, people ought not to be baptized until they really are qualified and it seems incredible that so many can be."

Facts speak for themselves

Some facts from the district served by the Kibentele mission station answer this kind of talk.

In a recent month, there were 106 baptisms in the area—five at Kibentele, 50 at Moerbeke and 51 at Lukala.

What kind of people were these who joined the Church at mass baptisms in the Lusiesie, Kwilu and Lukala rivers? Mostly, they were workers in a cement plant or sugar fields. There were both men and women. Some were aged. And there were some youngsters.

From what sort of churches do they come? Not many can make use of the mission station. The church at Lukala is a long cement building with open window spaces. At Moerbeke, the church is a grass roof raised on tree trunks with benches underneath. Nearby, at Tumba, is a chapel built of blocks which the children made. The seats are rough planks resting on bricks. There are no vestries for quiet talks with a pastor. There are no rooms for youth activities. Dogs, chickens and children disturb the services.

Now look at some of the people who were baptized.

There was a young wife. She had applied for baptism when she was a teenager. At that time, she was engaged to a heathen youth. The deacons who examined her knew the youth had no intention of having a Christian marriage. So, they advised the girl to wait for baptism until she could be married in church. She married the youth in the heathen way and had children. For eleven years, she attended church services and followers' classes. For those eleven years, she prayed for her husband. Then, one day, the husband went to the African pastor to ask for the marriage to be confirmed in a Christian service. The wife again asked for baptism and she was one of the 51 baptized in the Lukala river.

A radical change of heart

There was another wife who had been required to wait many years for baptism under similar circumstances. At one time, her husband used to beat her for attending services. Now, he is an inquirer and is attending classes.

There was the wife of a school teacher and deacon who for a long time had prayed for her. Her parents are unbelievers and she did not take easily to Christian ways. At first, she would not even learn to read. When she did begin to attend reading classes, she made splendid progress. Later, of her own free will, she asked for baptism and joined a preparation class. There was no automatic baptism even for the wife of a

(continued on page 46)



(Photo: A. Da Cruz, Congopresse, by courtesy of C.I.D. Brussels)

A typical forest path in the Lower Congo



The senior pupils at the Harankahawa School, Ceylon, putting the final touches to their entries for the Arts and Crafts Exhibition

East Asia Christian Conference to Meet This Year

The theme of the new East Asia Christian Conference which will be held at Port Dixon, Malaya from 14th to 26th May is to be "Witness Together".

Plans for the Conference are well advanced and it is expected that 125 delegates from Asian countries and 25 observers will attend.

The formation of this East Asia Christian Conference is the direct outcome of the important meeting of Asian Christians at Prapat, Indonesia in March 1957.

Its aim is to further the mission of the Christian Church in Asia through regional co-operation. The Conference is related both to the International Missionary Council and the World Council of Churches.

At the Port Dixon assembly the John R. Mott Memorial Lecture Series will be inaugurated. The first four lecturers will be two Asians, Dr. E. C. Sobrepena, Philippines and Dr. D. T. Niles, Ceylon, Chairman and Secretary respectively of the E.A.C.C. and two Westerners, Bishop Lesslie Newbigin, Chairman of the International Missionary Council, and Dr. W. A. Visser 't Hooft, Secretary

of the World Council of Churches.

Under the terms of the foundation of this lectureship, their lectures will deal with basic issues concerning the Church's call to mission, unity and service.

The Assembly will deal with three major topics: "The Witness of Churches in the Midst of Social Change"; "The Witness of the Churches in Inter-Church Aid"; "The Witness of the Churches in and beyond their borders".

It is expected that the delegates will set up a Conference as a permanent organ of continuing co-operation among Asian Christians.

The assembly at the Malayan seaside resort at Port Dixon, marks another important step forward in the growth of the Asian Churches.

Since the start of the new organization at Prapat there has already been a phenomenal growth in Christian giving on the part of the Asian Churches. In the recent Indonesian crisis an appeal for relief funds found Burma second only to the United States in the size of its gift, and other Asian churches also made substantial contributions.

Jamaican Church Loses Devoted Leader

The Bethel Town Church, Jamaica, mourns the passing of its senior deacon, Henry Alexander Barrett.

As a schoolmaster he worked in many schools throughout the island, and many of his pupils are now filling important positions in Jamaica and in other countries.

He served his church faithfully as Secretary, Treasurer, Sunday school Superintendent, and Choirmaster.

He took a lively interest in matters affecting the community, and his great experience was always at the disposal of those who sought his advice.

He was for many years an outstanding member of the Jamaica Union of Teachers, and a great debater on the floor of the Jamaica Baptist Union.

Church Redecorated

Last summer the Shortwood Church, near Cambridge St. James, Jamaica, was rededicated after renovation.

The spacious building, beautifully decorated and considerably improved, could not seat the large congregation that assembled.

In addition a new hall downstairs was opened.

The service was conducted by Rev. Ivan C. Parsons, Chairman of the Jamaica Baptist Union, and the sermon was preached by Rev. J. M. Bee of Brown's Town.

A new communion table, the gift of the deacons, a pastor's chair and six chairs for deacons were also dedicated.

New Building Nearly Ready

The members of the church at Mount Elvin, Trinidad, are making a strenuous effort to complete their church building. The floor is now finished and the steps made.

The pastor there, Mr. Thompson, has revived the mid-week service. Recently an open-air service was held at which Mr. Alan Parkes gave a fine message.

How Easter is Celebrated in Delhi

By ELSIE R. LEWIS

IN the cool of the dawn, standing outside their churches, thousands of Christians in Delhi gather to greet Easter Day, the day when Jesus burst the bonds of the tomb and brought hope and salvation to men. As the sun rises above the horizon a great shout goes up: "Hallelujah, Christ is risen!"

In the heat of the morning they pack the churches, fathers and sons sitting one side, mothers and daughters the other, the children running in and out, all gay in new clothes. They rise to sing, and to the same tune, and with the same words translated, they sing, as we do, "Jesus Christ is risen today, Hallelujah".

Parents bring young children to present before God and the Church. Little brown faces look out of frilly white bonnets from their parents' arms. But there are children of one and two years, too, for still the Hindu idea lingers that one's luck in the gift of a son should be hidden lest evil befall. So they stand in a long row, and the minister takes each child into his arms to bless.

An open profession of faith

Young men and women, boys and girls from the schools, and sometimes a new convert, make their witness to Christ in baptism.

Last year Rahmat thus made her witness. As a child the donkey she was riding crushed her leg against a wall and it had to be amputated. Now by the gifts of friends in India and from the World Council of Churches she stands straight with an artificial limb. Her father was a village Christian, but the mother,

and therefore the home, remained Hindu.

During her years in school Rahmat learned to love Christ and asked for baptism, but before it took place her father died and the uncle who became guardian for long refused permission. But now the glad day had come. Like all the others she came back into church after her baptism clad in pure white, white sari, blouse, shoes and

ribbon, symbol of cleansing from sin.

At the close of the service we all draw near to the Lord's Table, one in Him, in remembrance of His death and resurrection, for our salvation and hope.

It is a great day, and the long service over, we greet each other with the lovely greeting "*Easter mubarak ho*"—"May Easter be blessed to you".

Let's Hope They are not Making Baptism to Easy (continued from page 44)

deacon. But it was a glad day for him as he stood on the banks of the Lusiesie river to see her baptized. And it was a glad day for her, too.

There was a boy aged only 13. He goes to a mission school where he has learned much of Christianity from his 21-year-old African teacher. But that was not enough for him. On the sugar plantation, where his father works as a cane cutter, is a Christian man who gathers inquirers into the yard of his small house and teaches them the "Palavers of God". The boy has been one of his most eager listeners. And, when the lad was baptized in the Kwilu river, many of his school chums went to watch.

There was a blind boy and also a very aged man among those baptized in the Lukala river. The old man walks with a stick, but he threw it away for his baptism. He was followed

into the river by the blind boy. The crowd watched the boy grope for a footing in the water. Then the old man was seen to take the boy's arm and support him with his frail strength as he moved to the waiting pastor. The blind boy belongs to a heathen family. But he has a brother who can read. After the baptisms, his one request was for a Bible to take to his brother.

Would any church in Britain deny baptism to such people as these?

But do such people remain loyal to the baptismal vows?

After the baptisms at Lukala, Holy Communion was celebrated on a grass plot behind the church. The church itself was not big enough. There were 500 communicants.

When at last they went home, some had to travel twenty miles by lorry and others had to walk ten miles along a very hot road.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

THIS month we are asked to pray for pioneer work in Brazil, which commenced in 1953 and is steadily growing. The B.M.S. has decided to send out another missionary couple to join the two already there.

Our work centres on the town of Cianorte, in the state of Paraná. The first Baptist church was formed in Cianorte in June 1957 and now has over two hundred church members. Some fifteen per cent of these members live in Cianorte itself and the rest are scattered over a very wide area, and organized into six congregations. There are also five other places, where Christian families offer their homes as preaching centres.

The missionaries visit these groups at regular intervals. Leadership of the congregations is in the hands of keen Christian laymen and regular worship is held. Sunday schools play a major part in the life of these groups and are attended by adults as well as children.

Paraná state is developing rapidly and has a growing population of settlers from Europe, the Middle East and Japan and there is wide scope for evangelism.

WE are also asked to remember in prayer the two B.M.S. special projects.

In Hong Kong, one of our former China missionaries is Secretary of the Council of Christian Literature for Overseas Chinese, which is producing literature for the millions of Chinese who live outside China in S.E. Asia.

In Malaya, the Christian Council Literature Commission is responsible for the sale of Christian literature throughout the country and has evangelistic opportunities through literature in the new villages and among Muslims. At present the Secretary is at home on furlough and special prayer is needed for the continuation of the work during his absence.

MISSIONARY RECORD

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "E.R.", 5s.; "N.R.", Newcastle-on-Tyne, 6s.; "F.I.R.", £5; Old Age Pensioner, 5s.; "N.R.", Newcastle-on-Tyne, 3s.; A Baptist Member (freightage on Wants), 10s.; Anon., £3 3s.; In memory of Rev. J. S. Harris of China, £2; In memory of I.E.C., £1; Anon., 10s. 3d.; Anon., £50; Anon., £5; For spreading the Gospel, £1; Anon., Baptist, High Wycombe, 10s.

Medical Fund: "E.R.", 5s.; Congo, £1; Tim to assist the leper children, £1.

Angola Hospital: Anon., £10; Anon., £5 5s.

Mobile Dispensary: Radio (Ilford), £10; In Christ's Name, Thornton Heath, 10s.

Arrival

29th December. Dr. and Mrs. E. W. Price and two children, from Nigeria.

Birth

30th November. At Kimpese, to Rev. R. A. and Mrs. Crumpler, a daughter, Sheelagh Linda Rosaleen.

Death

25th December. At Northwood, Miss Alice Elizabeth Francis, India Mission, 1902-33.

ACKNOWLEDGEMENTS

(To 16th January, 1959)

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
<i>August</i>				
6	Mrs. Bowman	300	0	0
	Mrs. Bailey	100	0	0
	Miss E. S. Taylor (Medical)	200	0	0
7	Mrs. E. A. Pegg	250	0	0
11	Mrs. C. Shearer	646	15	0
<i>December</i>				
17	Miss E. Williams (Medical)	20	0	0
	Miss F. E. Chell	600	0	0
19	Miss. D. J. Larcombe	100	0	0
22	Miss F. E. Price (Interest)	1	0	4
	Mrs. S. Spear	8	0	0
	Arthur Nelson (Balance of Interest)		6	9
	Miss M. A. Symes	5	0	0
	G. C. R. Sadler	103	4	6
	" " Lushai Training College	1,032	5	3
	" " Lushai Hills Mission	103	4	6
30	Miss S. A. Holt	72	4	1
31	F. Saunders	785	17	9
31	Miss E. A. Towner	50	0	0
<i>January</i>				
6	W. S. Toms	10	1	3
	C. Toole	500	0	0
9	Miss A. Tongue (Medical £10)	20	0	0
	Miss M. Witherspoon (further payment)	100	0	0
16	Miss E. H. Theobald	1,000	0	0

Sports Day Attracts Many Congo Chiefs *(continued from page 38)*

After that there was a programme of items by the school-children, the medical service, and the African state officials, ending with a football match. In the evening there was a distribution of food. A cow, and several goats and chickens, had been killed and all the villagers had sent in native "bread" and other food.

Sunday services started at 6 a.m. with thirty baptisms. At

8.45 about 1,000 folk crowded in and around the church for the service, and most of the chiefs were there, still in their ceremonial dress to honour the "Great Chief". Following that service about 450 church members took Communion.

The week-end out ended in the not so exciting way more true to everyday life—a breakdown of the truck and a delay of an hour.

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An interesting booklet of selections from the plays of William Shakespeare, illustrating the use which he made of Scriptural quotations and allusions.

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APRIL 1959

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Nurses resting after duty in the new hostel at Berhampur Hospital, Orissa, India

(Photo: Bruce Henry)

The Belgian Government's Statement on Congo's Political Future

(ABRIDGED)

UNDER the protection of our Kings, the Congolese people, after more than half a century of civilization, have reached a degree of evolution which opens the way to new progress. This movement must be accelerated, as the development of institutions and human progress throughout the modern world are accelerated.

* * * *

Belgium intends to organize a democracy in the Congo which will be capable of exercising the prerogatives of sovereignty and of deciding upon its independence. As a co-signatory of the United Nations Charter, this country has furthermore confirmed its desire to lead the Congolese people to a point where they will be capable of self-administration. Our entire policy in the Congo continually follows this line of conduct.

As concerns the political organization, the State must be provided with solid institutions — which guarantee a viable democracy; it must respect human rights and the duties they imply.

An atmosphere of confidence

With regard to the economy, the country's prosperity can only be secured through the work of its inhabitants, and in an atmosphere of confidence. This confidence is required to assure the collaboration of the technicians and the inflow of Belgian and foreign capital of which the Congo continues to have an imperative need.

In the social field, manual or intellectual workers, whether they receive wages or are independent, must attain a decent standard of living. Expansion of the economy will enable this rise.

The achievement of the final goal will be carried out without interruption and with the help of all the inhabitants of the Congo.

They will be gradually given the right to make their own decisions, in ever wider fields, within the

framework of democracy, in pace with the transformation of the institutions. This transformation will be progressive and accelerated.

Equal rights and duties

In the spirit which has just been described, the Government pledges to constitute and to develop the following political structures:

The municipal councillors and the big majority of the members of the councils of the rural districts will be elected by universal suffrage.

Starting with these basic communities, all the inhabitants of the Congo will be politically integrated in the Congolese community with equal rights and duties.

The territories, which are the basic regional units, will be governed by a council composed, in large majority, by councillors elected through universal suffrage.

These elected councillors, together with the municipal councillors, will constitute the electoral college which, in turn, will appoint the majority of the provincial councillors and, later on, the general councillors.

The municipal and territorial councils will be elected at the end of 1959. The new provincial councils will be constituted for the session to be held in March 1960. The time allowed for is indispensable for the preliminary consultation of the advisory assemblies and for the preparation of the elections.

Towards Democratic Government

The General Council of the Congo, which will replace the present Government Council, will be the preliminary form of a Chamber of Representatives.

Parallel to the General Council, a Legislative Council will be instituted, the first form of a Senate. It will be composed of members elected, in particular, by the provincial councils, and of appointed members like those of the Colonial

Council now existing, which it will replace.

In March 1959, each of the provincial councils will appoint two councillors to sit on the Legislative Council. The General Council and the Legislative Council will jointly exercise that share of the power of legislation and decision which the law will gradually grant them.

In the course of this administrative and political development in the Congo, the executive authority at each level will be assisted by a limited college, deriving from the council competent for this particular level.

While their definite statute is being worked out, advisory colleges will be constituted immediately for the Governor General and the Provincial Governors.

The Welfare of the people

In setting forth the principal points of the doctrine that it intends to apply, the Government re-affirms that the chief goal our country pursues is the welfare of the Congolese population.

This welfare depends essentially on the development of the economy in all its aspects.

Economic prosperity can only be attained in an atmosphere of order, confidence, and work.

The Government will do everything to keep this atmosphere from being disturbed.

In exercising her sovereignty, Belgium has assumed responsibilities towards all the inhabitants of the Congo. In the course of the political evolution defined in this declaration, it is her duty to maintain a sound administration and to keep it under her control.

She will hand over these responsibilities as the new Congolese institutions gradually prove they are capable of maintaining order and respect for public and private obligations, and the protection of persons and property.

Missionary Takes Course with Indian Nurses

By D. A. CATLEY

SISTER TUTOR'S COURSE

Although we had a number of Nursing Sisters at our Christian General Hospital in Palwal, North India, we were urgently in need of a Sister Tutor. Attempts were made to obtain a qualified Indian one, but when these failed it was decided that Miss Doreen Catley, one of our missionary sisters already on the staff at Palwal, should take the course at the College of Nursing in Delhi.

This meant she had to reside in the college hostel, the only European among the Indian Sisters, and had to live on Indian food. Although some of the other trainees were Christian, most of them were Hindus.

Miss Catley modestly does not mention the fact that she came second in the final examination for the Sister Tutor's Diploma.

IT was decided that I should go to the College of Nursing in Delhi, not only because the course lasted for only a year (in England the Sister Tutor's Course is two years) but also because in Delhi I would have a better opportunity of learning about specifically Indian aspects of teaching nurses.

The B.M.S. very kindly released me from my work in Palwal, and so 1st July, 1957, saw me settling down in my room in the college hostel. I was not the first European to take the course, but I was the first to live in the hostel, so the year was both an experiment for the college and the B.M.S.

A comprehensive course

The course was a very full one, and was divided into two sections. The first part, which lasted three months, was the Ward Sisters' Course and there were forty-five students taking it. The subjects studied included Ward Administration and Teaching, and we also had a month's practical experience in a Delhi hospital. Lectures were also given on the History of Nursing, Public Health, Nursing Procedures and Elementary Dietetics.

At the end of three months an examination was held and only those who passed were allowed to continue the course.

The thirty-eight of us who survived this test were divided into three groups—eleven did the Administration Course, while nine tackled the Midwifery Tutor's Course and the remaining eighteen the Sister Tutor's.

From October onwards we

worked extremely hard, for the subjects studied included Psychology and Science—for which we had to attend lectures in Delhi University three times a week—and advanced Dietetics, Hospital and Nursing School Administration, making and



(Photo: Doreen Catley)

Members of the Delhi College of Nursing enjoying breakfast out of doors



T.B. Health Visitors at the Delhi College of Nursing

using various Audio-Visual aids for teaching, and of course all the normal nursing subjects.

The practical section of this part of our course started in January when half of us were sent to various Nursing Training Schools in Delhi to teach student nurses, while the other half remained in the College to teach student Health Visitors. During February we changed over.

Christian witness

For each lesson we had to produce a plan, which was checked by the Supervising Tutor, and we had to make our own visual aids—the models and charts, etc. We were marked on these as well as the content of the lesson and the method of presentation. In all, we each had to complete forty hours of teaching practice.

During March and the beginning of April things became more hectic and there was much burning of midnight electricity as we prepared for our final examinations. These consisted of three three-hour written papers on Administration, Sciences and Health subjects, and two hours of actual teaching

—a science lecture and a practical nursing lecture.

But you must not think we did nothing but work, although I must confess many students rarely stopped working! Every Wednesday evening several of us met together in a Prayer Group. As we were in a Government Institution we were only allowed one outside speaker every three months. This meant that I had to organize and lead many of the meetings. We varied the type of meeting by sometimes having Bible Quizzes, Community Hymn Singing, and Biblical Cross-words—which proved to be the most popular.

Just before Christmas we held a Carol Service and Nativity Play.

The College also arranged two picnics and parties and we all had a trip to Lucknow for the annual Nurses' Conference.

I am grateful to the B.M.S. for giving me the opportunity of taking this course, for now not only am I qualified to teach the student nurses in our own Palwal Hospital, but also through sharing in the communal life of the Nursing College Hostel in Delhi I have learnt a great deal about Indian ways of life and

MISSIONARY MEETINGS AT THE ANNUAL ASSEMBLY 1959

Monday, 27th April
11 a.m.

INTRODUCTORY PRAYER MEETING. Bloomsbury Central Church, conducted by Rev. B. Grey Griffith, B.D.

Tuesday, 28th April
1.30 p.m.

WOMEN'S ANNUAL MEETING. Bloomsbury Central Church. Chairman: Mrs. D. R. Chesterton. Speaker: Mrs. E. G. T. Madge. Lunch at 12.15 p.m. for delegates and members. (Tickets 4s. from Miss M. B. Carbery.)

2.45 p.m.

ANNUAL MEMBERS' MEETING. Bloomsbury Central Church.

4.45 p.m.

MEDICAL TEA AND MEETING. Westminster Chapel. Chairman: Dr. F. R. Brebner Smith. Speaker: Miss E. M. Staple, of Quibocolo, Angola. (Tickets 2s. 6d. from Miss G. H. Stageman.)

Wednesday, 29th April
11.30 a.m.

ANNUAL MISSIONARY SERVICE. Westminster Chapel. Preacher: Dr. Theodore F. Adams, President of the Baptist World Alliance.

6.30 p.m.

ANNUAL MISSIONARY MEETING. Westminster Chapel. Chairman: Rev. H. H. Rowley, D.D., F.B.A. Speakers: Rev. A. C. Elder, B.A., B.D., of Cianorte, Brazil, and Rev. E. L. Wenger, M.A., B.D., of Serampore, India. Valediction of Missionaries for overseas.

Thursday, 30th April
7 p.m.

UNITED YOUTH RALLY. Westminster Chapel. Chairman: Miss Joyce Barritt, B.Sc. Speakers: Dr. Stanley F. Thomas, M.B.E., of Udayagiri, India, and the Rev. C. W. Beckett, B.A., Minister of College Street, Northampton. Recruits for B.M.S. and B.U. will give short testimonies. Special singing by Purley Baptist Youth Choir. (Admission free, but by ticket only. Applications to be sent immediately to the Young People's Department.)

thought. This will enable me to better understand our student nurses and so train them to become good nurses, who will witness for Christ in Indian hospitals.

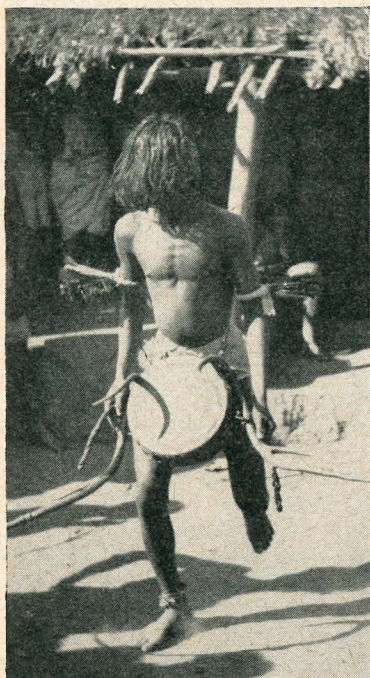
A Baptismal Service Every Day

A baptismal service every day for ten days was the joyous experience of Rev. W. D. Grenfell of Quibocolo, Portuguese Congo.

Recently he made a "short" tour of the district—at least he calls it short—a mere five hundred kilometres, some three hundred miles. During the tour one hundred and forty-nine people were baptized and over two hundred inquirers were given their first examination prior to baptism.

But his duties did not end there—he conducted thirty-nine weddings, held countless dedication services and listened to many church palavers. He also received over £100 in church contributions.

And as he laconically reports, just to add spice to the journey, "had trouble with the tyres of the car, was caught in three Congo storms, and last but not least I bought a turkey for dinner."



(Photo: Bruce Henry)

A dancer in the Kond Hills, Orissa. His drum is decorated with deer-horns

Sacred Season Observed with Fervour

Letters and reports from missionaries tell of fervent observance of Lent, Holy Week and Easter. Here is a selection.

RANGPUR, East Pakistan.—On the Palm Sunday, a little band from the village where I was staying set out early to walk six miles to a new church.

With us went the preacher—not a pastor, not a missionary, but one of our old Dinajpur schoolboys who is still reading in school at Rangpur. He did not give much in the way of a sermon. Yet he led those people in worship and made them realize what Palm Sunday stands for.

I set off first with the wife of one of our schoolmasters. When the other three members of our party caught up with us, they were carrying palm leaves. They explained that palm leaves can not be obtained in the village to which we were going. So, they were taking the leaves through the jungle—where tigers are sometimes met—to initiate those who were young in the Faith.

GAYA, Bihar, India.—The Easter service is always a long one. Folk tend to save up their dedications and baptisms for this occasion. This Easter, the service lasted two hours and a half.

There were six baptisms. One of those baptized was previously a Hindu. He had been won by the example and instruction of a young Christian couple.

Once again, we had an English service beforehand and also a service in the Leper Asylum.

During Holy Week, a missionary from a town some hundreds of miles away was invited over. On four days, the last being Good Friday, he spoke on "The keys to the secrets of the Cross".

DINAJPUR.—Easter was spent at Dinajpur. We were able to join with the local church in their services.

On Good Friday, we had a Three-hour Service. We felt a new awareness of our Lord's suffering and death.

On Easter Sunday we rejoiced in His Resurrection. We observed a custom which is kept here of getting up at dawn to sing Easter hymns. Then followed an early service. This took place under a large tree, giving some shade from the sun which is very hot even at 7 a.m.

At midday we had a feast of fish together. This was very symbolic, reminding us that our Lord was mindful of our bodily needs.

American Christians Urge Their Government to Recognize Red China

The 500 delegates at a World Order Study Conference sponsored by the National Council of Churches of Christ in the U.S.A., unanimously adopted a statement calling on the United States Government to recognize the People's Republic of China.

The statement asserted: "The exclusion of the effective government on the mainland of China from the international community is in many ways a disadvantage to that community. It helps to

preserve a false image of the United States and of other nations in the mind of the Chinese people. It keeps our people in ignorance of what is taking place in China. It hampers negotiations for disarmament. It limits the functioning of international organizations. We have a strong hope that the resumption of relationships between the people of China and of the United States may make possible also a restoration of relationships between their churches and ours."

Carey Church, Calcutta, Celebrates its Ter-Jubilee

By B. G. ELLIS



(Photo by courtesy of "The Statesman", Calcutta)

The Carey Baptist Church, Calcutta

visitation that at the fashionable Fort William College (then sited not more than half-a-mile from the church), a reveller at a fancy dress ball attended as a second Joshua Marshman, complete with book, and proceeded to solicit "subscriptions".

These and other facets of church history emerged at the anniversary meeting. The B.M.S. Field Secretary, the Rev. E. G. T. Madge, reminded us that in the first place the church was not intended as a purely Baptist Church. Such was William Carey's ecumenical outlook in those far-off days. It became Carey Baptist Church, "almost by accident", a few years later.

WHEN the 150th anniversary of Carey Baptist Church, Calcutta, was celebrated in January, in the presence of a crowded congregation, there were among those present a number of persons who recalled the days when witness was maintained in face of great difficulties.

The Rev. W. C. Eadie, the retiring Associate Foreign Secretary of the B.M.S., who served the church as pastor from 1931 to 1943, sent greetings and contrasting the present day with the early 1920's, pointed out that his first sermon at the Carey Church was preached to six persons, thirty-seven years ago.

Since those days the work has been built up and today there are few services when most of the two hundred and fifty seats are not occupied. In addition to its

vigorous witness in and around crowded Bowbazar, the church supports its own missionaries. This missionary appeal is not confined to young people; the latest recruits are Mr. and Mrs. Barrow, who have given many years of devoted service to the church, and are to begin work in Assam. Mr. Barrow is a retired lighthouse-keeper.

Intimate connection with B.M.S.

The B.M.S. has always been intimately connected with Carey Church and its ministry has been maintained chiefly by missionaries of the Society from Carey's day. Indeed, the Serampore Trio worked indefatigably to establish the first Nonconformist Church in the city. Joshua Marshman was so well-known with his subscription book and door-to-door

A long record of service

Visitors to Calcutta from overseas have frequently expressed surprise that Baptist witness in Calcutta goes back over so long a period. In actual fact, "Dissenters" were meeting for several years prior to the opening of the Carey Church and it is on record that meetings were held at the home of a Mr. Paul Lindeman, an undertaker, who allowed the use of a room capable of holding two hundred persons. There were those who demurred at passing rows of coffins on the way to worship. Whether this was the cause or no, William Ward wrote of the uphill work, "preaching to so few, continuously".

Such apparently unrewarding labour compared only with the belligerent attitude of the Government of the day. When the walls

of the church were taking shape, the Government clamped down on further building for a considerable time. In addition, there was open opposition and ridicule, which at times has flared up in the present century; before the First World War, two live bombs were found on the porch of the church. But there were also great in-gatherings, and the never-to-be-forgotten occasions of Krishna Pal's preaching, when hundreds upon hundreds heard the Word.

Greetings from many friends

Many memories of the more recent past crowded in as we sat in the newly and beautifully re-decorated church building. There were greetings from Lower Circular Road and Howrah Baptist

churches, from the Old Church (whose Senior Presidency Chaplain in the old days gave Rs. 500 towards the purchase of the site), from the Principal of Serampore College (united directly with the Carey Church and with Howrah at one time), from the secretary of the Calcutta and Suburban Baptist Union, and from friends of the church, widely scattered around the world.

No greetings were received with more pleasure than those from a former minister of the church, the Rev. T. S. Howie and Mrs. Howie, retired from the B.M.S., who now serve the church at Mussoorie, U.P. Unfortunately, time and distance prevented their undertaking the long journey to Calcutta.

A cosmopolitan church

The Carey Church has always been cosmopolitan and it would be impossible to say just how many different languages could have been spoken at the public meeting, but due note was taken of the fact that the pianist was a Chinese girl, thirteen-year-old Sarah Lamb, daughter of the pastor of the Chinese Church, the Rev. T. D. Lamb, and Mrs. Lamb. Sarah is a musician of exceptional ability.

Later in January a Mission for Revival was due to take place at the church, under the leadership of Dr. Paul Rees, and intensive and thorough preparations were made by the present minister, the Rev. W. A. Corlett, M.B.E., and his enthusiasts.



(Photo: R. H. Whitfield)

The Seventh Class at the Balangir School, Orissa, with its teacher



Rev. James Sutton hands over Christian books in Chinese for the use of prisoners in Singapore

(See article on page 59)

Land Rover Turns Over Near River Bank

In England the Land Rover is a fine vehicle, but in the Brazilian interior when old age creeps on it suffers from lack of spares and lack of understanding on the part of mechanics.

At the beginning of November, I was travelling with Beryl and the children, and our evangelist, on a visit to Umuarama and Xambré. This road is one of very loose sand, and soon a disconcerting waltzing movement appeared in the jeep. In one patch of very loose sand the front wheels were suddenly wrenched sideways, and we went up the bank and overturned. Mercifully, no one was even scratched. We later found that a master spring of the wrong size had been fitted, throwing the rear wheels slightly out of true.

A few days later, returning from Terra Boa with Pastor Antonio and two youngsters who help a great deal with their accordion and guitar, the brakes of the Rover failed completely at the top of a long descent to a narrow bridge spanning the River Ligeiro. We

went down at ever increasing speed, took the curve at the bottom on two wheels, tore across the bridge like a bomb, and turned over against the bank as we attempted to park on the far side. Again, everyone climbed out unhurt.

Three days after Christmas, we set out on our final journey of the year—to Goio-Erê. On a particularly bad stretch of road—more a tumble of boulders than anything—the half-axle, doubtless taking its cue from the previous Goio-Erê trip, broke again. This lost us only a day this time. For our return, we decided to explore an unfamiliar route via Cruzeiro, to see if this was better. It was not, and a wheel bearing that had been feeling the strain gave up the unequal struggle, and collapsed.

We managed to nurse the Rover the forty miles to Cruzeiro, most of it a narrow track hemmed in by dense forest, and arrived with the wheel half hanging off. It is still there for its final overhaul before sale.

DEREK WINTER

Unrest in C Widespread

The news of the rioting in Léopoldville and other parts of the lower river region of Belgian Congo came as a shock to many in this country. Belgian Congo was regarded as a peaceful colony in a class part from many other areas of Africa.

There is no doubt that many of the press reports gave an exaggerated account of what happened. The rioting in Léopoldville actually involved only a very small proportion of that city's African population. Many of those who took part were unemployed youths who can quite easily become excitable.

Behind the disturbances were a number of factors. At present the Africans have no real political freedom; and it cannot be expected that they are uninfluenced by what is happening elsewhere on the continent. Just two miles across the river from Léopoldville is the spectacle of four independent republics in association with France—a development in French Equatorial Africa bound to have repercussions in Congo.

A Great Bible Tran

Fifty years ago Dr. George Rouse, Bible translator, died at Worthing on the 2nd April, 1909.

His had been a long and active life in the service of the B.M.S. After being educated at Stepney College, where he gained the degrees of M.A. and LL.B. of London University, he sailed for Calcutta, arriving in February 1861.

"It was long before the Suez Canal was opened," he wrote, "and as usual in those days we went in a sailing vessel. Our ship was the *Walmer Castle*. Andrew Leslie was pastor at the Lower Circular Road Baptist Church and George Pearce was living in the Mission House at Entally. Both of these had reached India before 1830 and had seen Dr. Carey."

But in 1863 he was forced to return home to England with health impaired. For a time he

Bakongo Causes Concern

Among the Bakongo people of the lower river area, who are more advanced than other Congo tribes, there are political aspirations and a growing nationalism. It was their association ABAKO which hit the headlines in relation to the present unrest.

The influence of such pseudo-religious movements as the Kimbangu movement must not be discounted.

One of the more immediate causes was the trade recession which brought about a great increase in the number of unemployed in the city at a time when the city was already overcrowded with Africans who had come in to seek work.

The Government seems to be well aware of the real situation, and its statements have been firm and courageous. A most difficult period is ahead for all concerned in the welfare of Belgian Congo.

Our missionaries, and the leaders of the Congolese churches, need the support of our prayers in this critical phase of the country's development.

Translator Remembered

became a tutor at Haverfordwest Baptist College, and amongst his students was Timothy Richard.

Rouse's health so improved that he was able to return to India. He acted as Superintendent of the Mission Press, was pastor of Lower Circular Road and Lal Bazar Churches in Calcutta and for a time District Superintendent of the South Villages.

In the midst of all his other work, he did a fair amount of literary work. His own works included commentaries and tracts—and one on "Mohammed or Christ" circulated very widely.

But his greatest claim to fame rests on the revision of the Bengali Bible which he completed between 1893 and 1897. He revised the 1874 edition of the Bible which had been prepared by another Baptist, Dr. John Wenger.



(Photo: D. G. Winter)

A square in Campinas, Brazil. In this town is the language school which our missionaries in South America have attended

New Venture in Christian Publishing

With the full support of the missionary societies, the United Society for Christian Literature has embarked on the publishing of a series of "Key Books".

These have been planned to meet a two-fold need: (1) to provide short, simply-written books in English about the Christian faith that would appeal to young people and answer their questions; and (2) to provide books which in translation would help village catechists to build up their people in the Christian faith.

The books in the series will be written by men and women of different races and religious denominations. It is the editorial policy that, whenever possible, the books should spring from a local situation where in classroom or discussion group a living fellowship has grappled with the business of making the Christian Gospel come alive.

The first two volumes are now on the market. They are *Scientists Look at the Bible* by Robert L. F. Boyd and others, and *Letters to a Friend on Living the Christian Life* (Part I) by James Sutton. The former is based on a series of talks given in the B.B.C Overseas Religious Broad-

casting Service by a group of research scientists, the latter arose out of talks given in Malaya.

How far the series will succeed in translation is debatable. The most useful books for beginners in any language are those which spring out of the environment itself. Translated primers are always at a disadvantage. And certainly some sentences in *Letters to a Friend* are incapable of being translated, while the subject of *Scientists Look at the Bible* can hardly be relevant in thousands of villages.

Vellore Concert

The 1959 Vellore Albert Hall Concert will take place on Monday, 13th April next at 7.30 p.m. The soloist will once again be Miss Eileen Joyce, who will be accompanied by a section of the London Philharmonic Orchestra, and the Alexandra Choir will also take part in the varied and attractive programme.

Full details of the programme and tickets (from 2s. 6d. to 15s.) can be obtained from the Friends of Vellore, Annandale, North End Road, London, N.W.11. (SPEedwell 0510).

What Next? We Ask

By MARGARET E. ALLEN

ONE term of missionary service and one furlough are now ended. Very soon now my husband and I and two small children will be on our way back to the Belgian Congo—and what then?

This is a question for which I would not like to attempt an answer. In our three short years at Upoto-Pimu the changes which took place before our eyes were astounding, and if this is so who may say what will take place in the years to come?

Striking developments

When we first arrived at Upoto the neighbouring town of Lisala was about three miles from the mission, and the nearest house some two and a half miles away. Since then Lisala has spread so rapidly that the nearest house belonging to Lisala is less than a mile and a half away, and a site for a Protestant church is being cleared in this particular area.

A large State secondary school now stands only a quarter of a mile from the mission compound. This was non-existent when we first arrived.

Although we were able to buy potatoes and onions in 1954 and 55 almost all other vegetables came out of tins. Almost all our meat was tinned, and we made all our own bread. Now it is possible to buy a large variety of fresh vegetables, and because of the modern deep freeze methods in at least three European shops in Lisala a large range of other foods can now be obtained—if we can afford them. Freshly baked bread can also be purchased in the town.

The last wood-burning passenger boat sailed up the Congo soon after our arrival there. Now the four large passenger boats all have Diesel engines and large searchlights which enable them to avoid at night collisions with the numerous islands which made navigation of the Congo so difficult in Grenfell's day.

Village life changes

Although life in the villages changes very little these are gradually being deserted by the younger folk for the towns and the numerous company plantations.

Change—change—change—and now we read in our newspapers of even bigger changes: rioting, nationalism, independence. We may well say, "What next?"

And what of Christ's Church in these changing days? Is that changing too? Yes, changes in the Church are inevitable in these days and, sadly enough, changes which are not always for the better. Materialism is rearing its ugly head even amongst Church leaders, and many Christians, as in this country, have lost their first love and are apathetic and lacking in a vital personal faith.

The Faith forsaken

When young people leave the villages for the towns they all too often leave their faith behind with many other village associations. On the other hand, there are young people in our schools and training institutions who are asking questions and seeking a deeper understanding of the Christian faith.

All in all the need is for urgency in these coming days—urgency in our preaching, and urgency in our praying. We need men and women with a vital personal faith in our Lord Jesus Christ to lead their own people, and to win others to His side.

The future is all uncertain. Not only in Congo, but all over the world, people are living in hazardous days. One thing is certain. He who is the same yesterday and today will be the same for ever, and while He is at our side His Church will come through victorious.



A young fisherman on the River Congo

A Notable Work among Prisoners In Singapore

By J. SUTTON

ONE of the last things I did before coming on furlough from Malaya was to hand over a substantial number of Chinese Christian books to a fellow-worker, Mr. Khoo Siaw Hwa, for the use of prisoners in three of the prisons of Singapore. The money to buy these books came partly out of the fund of our Literature Commission of the Malayan Christian Council, partly from a gift from the United Society for Christian Literature, and partly from an interested member of a Baptist church in this country.

Christian work among prisoners has grown in a remarkable way in recent years. It began in 1953, in Changi jail (known to many British service men who were interned there during the Second World War), was soon extended to other prisons, and owes much of its success to the dedicated leadership of Mr. Khoo.

Active in retirement

The work began when the Commissioner of prisons in Singapore invited the Malayan Christian Council to organize Sunday services in the prisons. A rota of leaders was drawn up, but this did not work very well, and Mr. Khoo took over personal responsibility for the organizing and running of the services.

A retired business man, but still very active, Mr. Khoo has shown great gifts in this special form of Christian ministry, and gives his whole time now to work among the prisoners.

At the first service, held in Changi jail in August 1953, only six prisoners attended, but within a year numbers had grown to

sixty, and a second service had been started in another prison. These contacts led to the starting of Bible classes on three evenings of the week in both prisons.

The effectiveness of what was being done led to Mr. Khoo being asked to begin a special class for young offenders in a third prison. This was held three times a week, and led again to a Sunday morning service for these young men. So that at present there are Sunday services held in each of the prisons, and Bible classes going on during each night of the week from Monday to Friday.

Film-shows and gifts

A considerable amount of welfare work has been built up during the last five years. Christian films from our M.C.C. library are shown once or twice a month to the prisoners. Church youth groups visit the prisons for the giving of concerts and to make friendly contacts with the men.

Each prisoner is remembered personally with a small gift at Christmas and Easter. The men themselves have also been helped to organize their own occasional concert, before an invited audience. Christian converts have given their testimonies on occasions like this.

The work among young offenders is perhaps of special value. I had a glimpse of this on a visit I paid with Mr. Khoo to a group in 1956.

We went into a class of about thirty young men, all Chinese, in their late teens and early twenties. They were in for stealing or acting as go-betweens for the secret societies which operate in

Singapore to the terror and intimidation of the many Chinese who live there. We sang a number of choruses, and had prayer together. I told out of my own experience of the power of Christ to save and give us a new start in life. We read in the New Testament of Peter's weakness and denial of Christ, but of how Christ had forgiven Peter and called him again into His service.

These young people were friendly and responsive, and it was clear that they had a real affection for Mr. Khoo. They seemed to look upon him as an uncle and a friend.

Concern for these young offenders, and for the older men, is shown by the attempts which Mr. Khoo and other Christians are now making to keep contact with the prisoners when they leave prison, and to help them settle back into a useful life in society.

Many prisoners baptized

The tangible results have been very evident. Up until I came home there had been four or five baptismal services in which more than thirty prisoners had been baptized while still in prison. The power of God's Spirit has been seen at work in a wonderful way in the conversion of these men.

The books which we gave to Mr. Khoo and the prisons were meant to help forward this effort to reach and help with the Gospel men who need Christ. There is a continuing response to the ministry of Mr. Khoo and others like him who maintain the services and classes week by week. Let us remember them in our prayers.

Christians Work Together

CHURCH bodies and missionary societies who work in adjoining geographical areas usually enjoy the closest fellowship and co-operation. Recent reports from East Pakistan indicate that through the East Pakistan Christian Council, to which all major denominations in the country are affiliated, much useful co-operative work is being carried out.

One senior missionary has made the following comments:

"One feature of Christian work in East Pakistan now is the increase of inter-Mission and Church fellowship, and combined Training Camps and Classes are becoming very common. In July a most successful camp was held in the Bogra district for the training of workers among Moslems; the Sunday School Union is holding camps in several places for the training of Sunday School teachers; there has been a Refresher Course for Day-School teachers held in Barisal; the Evangelism Committee of E.P.C.C. has run two joint Evangelistic Campaigns; and the

Christian Home Movement Committee is holding a Women's Camp in October in the Sylhet district. A camp for the training of Literature workers and translators is also being planned and there may be others which I have overlooked.

"I must confess that I regard all these joint efforts as being much more significant and useful than endless discussions on Church Union—our differences come to mean much less as we learn to live and work together and one does get the feeling now of United Witness, which is most encouraging."

A very live body

Another of our missionaries, Mrs. Gordon Soddy, has given a lively account of the work of the East Pakistan Christian Council Literature Committee of which she is a member.

She writes of it thus:

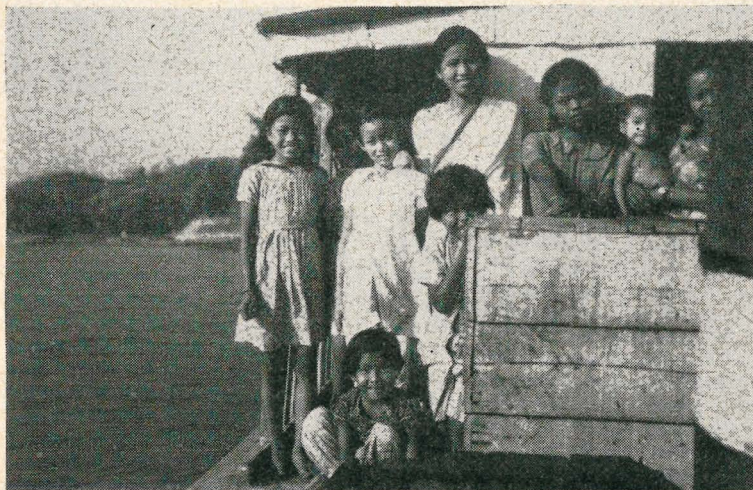
"A very live body, which has shown steady development during these past few years and from merely seeing the need and feeling round for ways to meet

that need, now has a list of eighteen books and booklets either printed or in process of printing just during last year (including those on the programme up till December). What is more, it is showing steady increase in sales and in profits through the Book Department, where it has a full-time Bengali worker paid out of contributions from member bodies of E.P.C.C., and part from commission on work put through the press. (He is our agent in seeing stuff printed, proofs read, etc.)

"During one of our Literature Committee meetings it was felt that many of our village folk need helps for their daily Bible Reading, but that these should be in simple language and very concise, so that there is not so much to read that they get put off. I was asked to do a couple of months' notes as an experiment, and have carried on, and done them all through the year—which is now fourteen weeks in all.

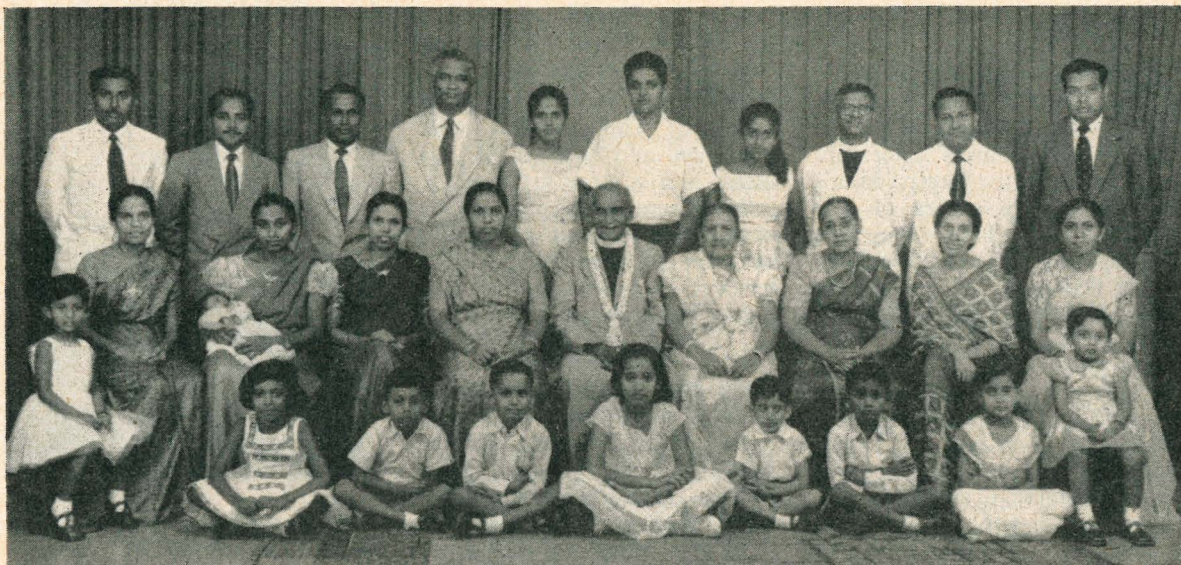
Prayer is the answer

"It is very challenging—just think of useful comments on a chapter of Corinthians in two-and-a-half lines of Bengali!—but the only answer in this as in other things of course, is prayer, and it's a perpetual thrill to feel that it comes so much from outside myself—it helps me to do it quite as much as it can possibly help others to use it! These are circulated in *Nabajug* (a Bengali Christian magazine) for ease in distribution, and the Literature Committee has seen fit to subsidize them to the extent of Rs.150/- per annum so that they may go out free, though extra copies may be had for a small sum."



Returning to school by boat at Rangamati, Pakistan

A Christian Family in Ceylon Celebrates



Rev. H. M. U. B. Welagedera with his wife and members of his family at their Golden Wedding celebrations

Rev. and Mrs. H. M. U. B. Welagedera of the Ceylon Baptist Council celebrated their Golden Wedding recently with a thanksgiving service at the Kandy Baptist Church of which their eldest son, Rev. Stephen Welagedera, is pastor.

The service was conducted by Rev. S. F. Pearce, a retired Baptist missionary, who was responsible for the conversion and baptism of

Mr. and Mrs. Welagedera (senior) in 1914.

Mr. and Mrs. Welagedera had been teachers for several years, when Mr. Welagedera was called to full time ministry in 1924. He served in several Mission stations till 1950 when he went on retirement. However, due to lack of ministers, he has been serving at Kekirawa for the last two years.

He is seventy-six years and Mrs.

Welagedera is seventy-two. They have four sons and three daughters who are all married. The eldest son is in the ministry and all the other sons and sons-in-law are holding responsible posts in Government and mercantile services. The three daughters are qualified nurses while the daughters-in-law are teachers.

They have fourteen grandchildren and the eldest was the organist at the thanksgiving service.

Family Hire a 15 cwt truck for Church

How's this for enthusiasm?

When a special service was held at Lower Circular Road Baptist Church, Calcutta, recently, the Peacock family engaged a 15 cwt. truck to convey all fifteen of them to church.

This family has a very old association with Lower Circular Road and a brother, sister and nephew are now deacons.

The Peacock home is at Tollygunge, a suburb of the city, and attendance at church normally involves a long tram ride of at least an hour, but whenever there is a service at Lower Circular Road, one or more—or many more—Peacock's (including children) are there, all bright and smiling. B.G.E.

Missionaries Make the Most of Opportunities in Lay Schools

Mr. Stanley Anslow, of Upoto, is giving Protestant religious teaching on three days a week in a new state school opened at Lisala for higher education. A letter from Mr. and Mrs. Anslow says:

"It is a chance to reach the young men and women who will be among the future leaders of Congo.

"We are hoping to get permission from the headmaster for these young folk to meet for fellowship and discussion in our home.

"Many of these young people are already church members but need much care and guidance if they are to grow in the Faith.

"These boys and girls come from all over a large region, some of them from as far away as 300 or 400

miles, and they are attached to many different mission stations.

"But the Church of Christ in Congo has so far escaped the schisms which divide the white folk and we pray that it may remain so."

Biographies in Chinese

At a meeting of the Council on Christian Literature for Overseas Chinese held in Hong Kong last November the question of preparing a book of biographies of Chinese Christians was discussed.

It was suggested that the co-operation of retired missionaries might prove useful in the collection of materials, probably from the archives of missionary societies.

Letter from New Delhi

No. 12

By R. F. TUCKER

AMONG several papers which we receive from England, through the kindness of friends and the Missionaries' Literature Association of the Baptist Men's Movement, are copies of *The British Weekly*. I was amused to read in one issue the four reasons which Professor McKenzie gave why he thought the hula hoop craze had swept the world.

Believe it or not, the craze has started in New Delhi and the mystic coloured circles are hanging outside the toyshops! . . . and the reasons which he gave seem just as valid here. But whether the psycho-spiritual interpretation that the circle is a symbol of Deity and its use is to arouse primitive religious ecstasy will be found true remains to be seen.

A spiritual meaning to life and work

But in another sense many people are very concerned that so many others seem to be spinning around in small circles, and that plans and policies get bogged down in the circuitous maze of official administration. The number of times one hears of having had to go to Mr. A. and then to Mr. B. and on to Mr. C. and back again to Mr. A. in order to get some things done is to say the least disconcerting.

The tenor of many official speeches of late has had this in the background. More than once we have heard calls to accept a spiritual meaning to life and work. That good laws do not make good men has become obvious and the emphasis continues to be on the need of heightening ethical standards.

The Governor of Punjab summed up the situation by saying that the country was at present facing a "crisis of character".

Be this as it may, it would be wrong to say that all virtue has been lost. There are still countless men and women of high ideals and a steadfast intent to follow them. Chivalry, gentleness, kindness and thoughtfulness are still here and one often hears of deeds which reflect these higher qualities of character.

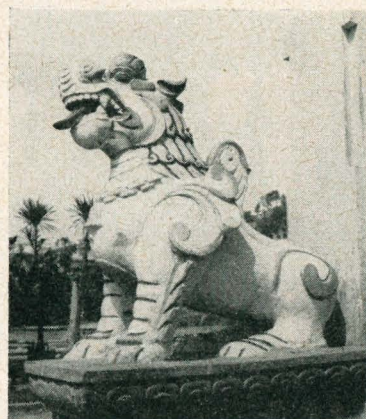
India exhibition

On the side of achievement there is the overall impression gained from the much boosted, but undoubtedly successful, "India—1958 Exhibition". A huge area was covered with pavilions which set before the public, by fascinating models and exhibits, by descriptive charts and countless pictures, the progress made both by Governmental departments and private industry. Visitors have gone again and again yet still confess that their interest is sustained and that they have yet more to see.

The visitor is left in no doubt that during this important period of change in India, as she turns more and more to industrialization, India can and will continue to produce, with ever increasing perfection, the things which she needs most. In the fascinating market section, where small shops sell fabrics and the handicrafts in ivory, silver, brass and other metals of the various States, there is one shop which for us is important.

A Christian bookshop

In the midst of so much which shouts of materialism it breaks in with the note of the spiritual. It is the bookshop run by the Masihi Sahitya Sanstha. The M.S.S., as it is known locally, is an active Christian publishing house of Hindi books. It is also the agency which at the request



(Photo: N. B. McVicar)

A statue outside the Durdham Temple, Darjeeling, India

of the Bible Society has been dealing with the remarkably high number of letters of inquiry which have poured in as a result of publishing the Gospel, portion by portion, in some of the daily newspapers. The shop has been visited by a large number of people and the M.S.S. is to be congratulated on its vision and courage in opening the bookshop.

Children's Day stamp

Stamp collectors will be well aware of the large number of Commemorative stamps which are being issued from India. Of particular interest will be the 15np. stamp issued some months back for Children's Day. The picture shows a nurse caring for a child suffering from polio.

Whether the nurse is a Christian or not we do not know but this we do know that there are thousands of Christian nurses serving in both Government and Mission medical institutions. The stamp can remind us of the Christian contribution to the ministry of healing in India.

BACKGROUND TO PRAYER

For use with the Prayer Calendar

THIS month we are asked to pray for our missionaries, British and Portuguese, and work in Angola.

San Salvador

San Salvador, at present being modernized, was the capital city. Our station there consists of schools, hospital and church and is the centre of flourishing district work. In the past four years eighteen Regional schools, entirely self-supporting, have been opened in the district. Promising youth work in San Salvador was recently disorganized by the leaders being excluded from the church for drinking.

Quibocolo

Quibocolo with its dispensary, schools and church, is the centre of an area as large as northern England from the Humber and Mersey to the Scottish border. Linked to the Quibocolo church are thirty communion centres. The fruits of revival are seen in the large church membership—eighty per cent of the members are of less than ten years standing and thirty per cent of less than five. They all need teaching and pastoral care.

Bembe

Bembe is also the centre of district and school work and has a dispensary. This year the station is being run by the minimum of staff since Snr. Ferreira is on furlough and coming to this country for study.

Calambata

At Calambata the T.E.T.I. has the important task of training teacher-evangelists. It is hoped this will be the centre of a joint medical unit, of which in the running and of the training work we will be co-operating with our Canadian Baptist brethren.

The First House with a Tin Roof

The village of Mpili (Population: 300) in the district served by the Bolobo, Belgian Congo, mission station has a new church. Its most notable feature is a tin roof.

When the church was opened, the village teacher made a speech in which he said: "If you look around our village, you will see that none of us has a house with a tin roof."

"We have given to God the first

house with a tin roof in Mpili."

Apart from the tin roof, the church is built of sun-dried bricks faced with cement. Local carpenters, who had worked without payment, made the door, windows and pews.

The church has about eighty members. It took them three years to raise nearly £200 for the building.

MISSIONARY RECORD

Departures

17th January. Rev. C. A. and Mrs. Couldridge and two children, for Thysville.

19th January. Rev. R. V. de C. and Mrs. Thompson, for Leopoldville.

22nd January. Rev. L. J. and Mrs. Taylor, for Leopoldville; Rev. G. R. C. and Mrs. Allen and two children, for Ecole Grenfell, Yalembo.

6th February. Rev. F. W. and Mrs. Smith, for Rangamati; Mrs. H. W. Nicklin, for Barisal.

Arrival

1st February. Miss K. M. Lewis, from Delhi, by air.

Births

12th January. At Upoto-Pimu, to Mr. and Mrs. R. Bridges, a son, Robert.

17th January. At I.M.E., Kimpese, to Mr. and Mrs. G. A. Nullis, a son, Roger Alan.

31st January. At London, to Rev. N. A. and Mrs. Outlaw, a son, Stephen Andrew.

Deaths

2nd February. At Bristol, Mrs. A. G. Hooper, widow of Rev. G. Hooper, Congo Mission, 1904-30.

4th February. At London, Mrs. E. M. Lorrain, widow of Rev. J. H. Lorrain, India Mission, 1904-32.

ACKNOWLEDGEMENTS

(To 11th February, 1959)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £3; In Memory of Mrs. Mellard, £1; E.M.R., £13; Anon., £16; An Old Age Pensioner (for Wants' Freightage), 5s.; M.L.M., £5; A.H.S., Wolverhampton, £1 10s.; Anon., £5 (for refugees).

Widows and Orphans and Super-annuated Missionaries Fund: R.T., £2; Anon., 11s.

Angola Hospital: Yours, because His, 6s.; Inasmuch, £1; Anon., £5; Anon., £5; Anon., 5s.; H., Herne Hill, £10; Anon. (Oxford), £1; Baptist, Newcastle, 6s.; A well-wisher, Tring, £1; Anon., £2; Mrs. B. Wall, 2s. 6d.; Miss A. Lewis, £5; Fred, £100; A member of Heaton Baptist Church, Newcastle, 3s.; Anon., £1.

Medical Fund: In Jesus of Nazareth's Name, 5s.; S.P.Q.R., 5s.; "Provided for", £2; TIM, for leper children, £1; E.M.W., £4.

Deficit Fund: Miss E. M. Spring, 10s. (received in September).

Legacies

The following legacies have been gratefully received in recent months:

								£	s.	d.
<i>January</i>										
26	Mrs. C. Major	...	...	...	...	...	...	50	0	0
	Miss J. S. Day (balance)	...	...	...	...	...	...	174	19	8
	Miss F. R. Smith (balance)	...	...	...	...	...	...	93	8	0
30	Mrs. E. M. Ginn (balance)	...	...	...	...	...	...	110	2	2
	Miss E. S. Taylor (further payment, Medical)	...	...	...	...	...	...	200	0	0
<i>February</i>										
2	Mrs. W. A. Cave (Medical)	...	...	...	...	...	...	50	0	0
6	Mrs. F. M. Oliver	50	0	0
10	Miss E. M. Gorringer	50	0	0
12	Miss M. E. Cook (Medical)	100	0	0

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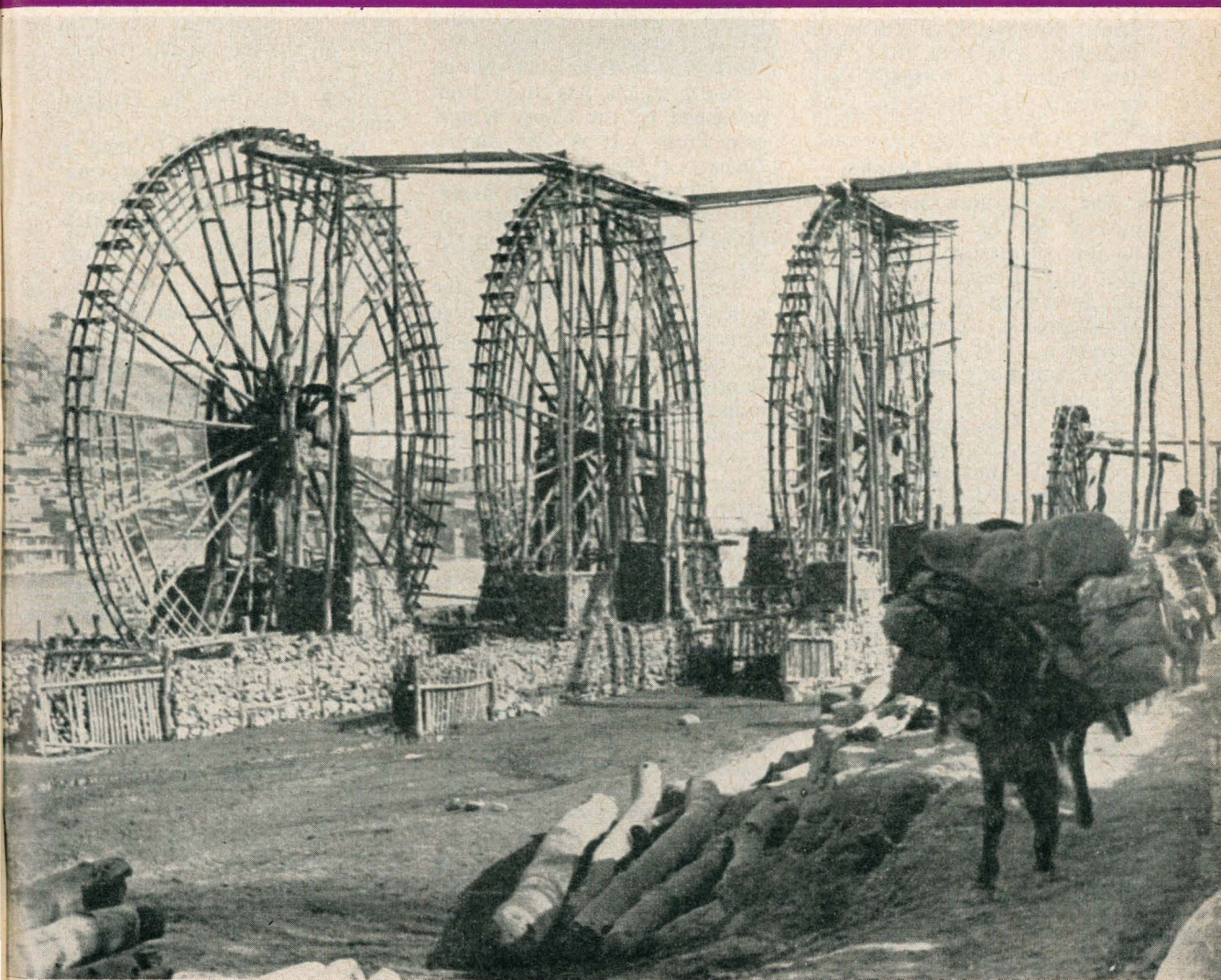
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MAY 1959

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



The ancient water wheels at Lanchow, China

The Baptist Union Celebrates its Ter-Jubilee

THE Baptist Union of Great Britain and Ireland has just launched its Ter-Jubilee Celebrations which will continue through the four years 1959-63, reaching their climax in the year of the 150th anniversary of its founding. For the Union traces its origin to the formation in London of the General Union of Particular Baptists. The meeting which decided that such a Union should be formed was held in the Carter Lane Church, Tooley Street, Southwark, at 8 a.m. on Thursday, 25th June, 1812. The new Union was formally constituted a year later in the same place.

To encourage the Mission

The celebrations are of great interest to the B.M.S. for a number of reasons. The President of the Union in this year of the launching is Rev. J. B. Middlebrook, General Home Secretary. This is more appropriate than many will realize, for the initiative for forming the General Union came from the then leaders of the Missionary Society. The meetings at Southwark mentioned above were held immediately after the annual missionary meetings in London. At the first meeting the objects of the new Union were stated as "the promotion of the cause of Christ in general; and the interests of the denomination in particular: *with a primary view to the encouragement and support of the Baptist Mission.*" In the first constitution, drafted at the second meeting, Clause 3 reads: "That the formation of this Union be for the purpose of affording to the ministers and churches of the denomination the means of becoming better

acquainted with each other, with a view to excite brotherly love, and to furnish a stimulus for a zealous co-operation in promoting the cause of Christ in general, and particularly in our own denomination, *and especially to encourage and support our missions.*"

A valuable book

That Baptists might be better informed on the history of the Union, and material be provided for use during the Celebrations, Dr. Ernest A. Payne has written a book which has now been published by the Carey Kingsgate Press. It is *The Baptist Union. A Short History* (21s.). The substance of the book was delivered in lecture form in Manchester and London as the Whitley Lectures for 1958-59.

As a contribution to the general history of the British Churches this book will be read by many outside the circle of Baptists. But every Baptist minister, teacher, and leader should study it. At least one copy should be in every Baptist Church. For the Union as it exists today with its many interests and concerns and its various departments is best understood in the light of its historical development.

Changing needs

With his usual clarity, Dr. Payne shows how in response to changing needs and new ideas the Union grew, modified itself, took into itself the General Baptists, and gradually extended its influence. Considerable interest is added to the story by continual reference to the general religious, social and political

backgrounds of the periods under review.

The value of the book is enhanced by a number of useful appendices including a note on the various funds controlled by the Union, the reply of the Union to the Archbishop of Canterbury in 1889 in response to his appeal for union, the Statement of Common Faith and Practice of the Free Church Federal Council, the reply of the Union to the Lambeth Appeal of 1920, the Statement issued in 1948 on the Baptist Doctrine of the Church and the Statement on Church Relations in England approved in 1953.

There is no other volume in which so much useful information about the Union, its history, present activities, and the beliefs of its member churches is gathered together.

A Fund to be raised

An essential part of the celebrations will be the raising of a fund of at least £300,000. Of this one quarter will be devoted to the Loan Fund from which aid is given for church extension. One quarter will be used to augment the capital of the Home Work Fund and so give that fund greater stability.

One quarter will be set apart to give assistance in ministerial training, the precise manner of this assistance not yet fully known. The remaining quarter will be used for the expenses of the celebrations and for special projects chiefly related to the work of the departments of the Union.

The B.M.S. wishes her younger sister well and wholeheartedly supports her in her efforts more effectively to do her work.

China's 'Great Leap Forward'

By DOROTHY CURTIS

IN the Communist sponsored *China Reconstructs*, there are great claims for increased production; for the reclamation of desert land by afforestation, irrigation, grass cultivation, and the erection of wind breaks; for the building of new railways, and the construction of bridges at Ch'ung King. There are plans for canals to link the Yellow and Yangtse rivers, and so provide further irrigation. Swamps near Tientsin have been converted, so that a million and a half acres have been transformed by drainage and terracing into productive land, with corn and wheat in the highest fields, rice in the lower ones, and fish and lotus ponds as the lowest strata.

Increase in population

The population of Kansu has trebled in ten years, till it is now thirty million; and Lanchow is a city with wide thoroughfares which can take many lines of traffic. The population of China is increasing by twelve millions a year; and evidently there is a real drive for birth control.

Chinese artists have been covering walls in village and township with scenes of agricultural achievement and industrial progress: while Shanghai held a big song festival last July, with 1,400 choirs competing, singing typical home-made songs about pigs as big as elephants, and Granny learning to read.

Great claims are made for a tremendous increase in the number of literates, and for the increase of educational facilities. But there is absolute party control of universities, and qualifications for entrance are more political than academic. The bookish, classical scholar, will be considered something of a disgrace.



A Chinese workman

Moreover, schools are now being combined with factories and industrial plants. There are mills which use a half and half basis; and others which give two hours of study for six hours of manual work. For higher grade workers with Junior Middle School education, three half years of such combined study and work give the equivalent of an engineering degree.

A radical change

However can the poor young things find time and energy for private study? And what stalwart Christians they must be, if they continue Bible study under such a pressurized time-table! In such combined factory-schools institutions, the workers only get two weeks holiday from study during the year; and during those weeks they still take some part in production.

This leads me to the second great change of the year—the merging of Co-operatives into Communes. In a few months, China has gone further towards

a Communist society than Russia herself; and one can imagine the consternation and heartache with which the Chinese peasant sees his land merged into a great district combine, and his home life destroyed.

It is not only the English papers which note this: *China Reconstructs* of December 1958 describes with what enthusiasm (sic!) the farmers merged their co-operatives into this scheme! Communal dining rooms and laundries; communal nurseries and communal homes for old folk (who are given light work whereby they earn money!) have freed twenty million women in seven provinces alone, for full-time work in field or factory.

Military organization

The organization is military; and training in the use of weapons is given to the younger members. One report from Japan tells of fifteen villages reduced to five, the homesteads of the other ten being destroyed. By 1st October there were 23,400 communes, covering 113 million households.

Such a communal labour force can get things done evidently. I hear that a dam near the Ming Tomb was built in one hundred and forty days, with a labour force of one hundred thousand men and women, working day and night. It is nearly half a mile long and is ninety-five feet high!

No wonder the French journalist, Robert Guillain, calls his book on China *Blue Ants*. Even before the establishment of these Communes—the first were started last April—he felt that the whole country was one vast workshop with the people, dressed alike, thinking alike, with no individuality left. His book is worth reading.

The New Work In Brazil

By DEREK WINTER

DURING the second half of 1958, while no new congregations have been officially organized, four new preaching points have been established on a regular basis. Indianapolis, a place which the Elders had already visited several times, we now visit once a month, and we have had attendances of up to two hundred folk from the surrounding *sítios*.

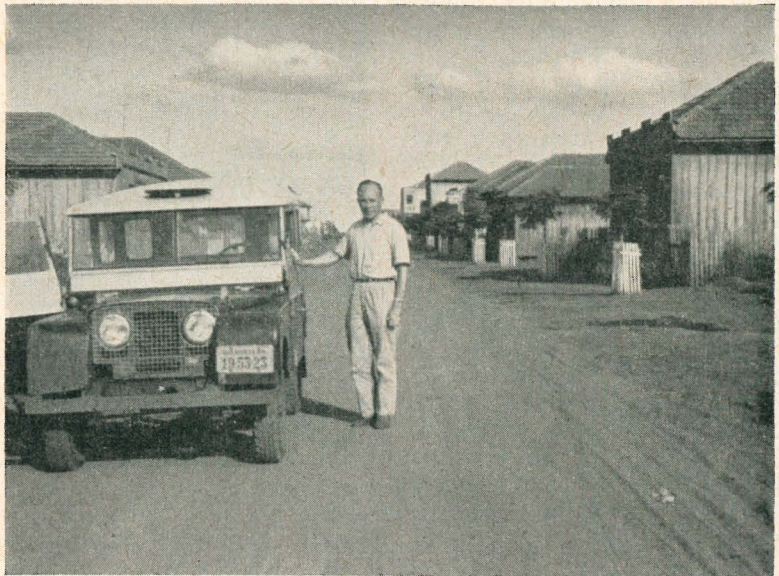
In Rondon, where the former leader of the Tuneira congregation has made his home, there is now a regular Sunday school, and attendances at evangelistic meetings in the main street have been excellent. Umuarama, a city of 100 km to the west, also developed by the Land Company, shows great promise, and the leader of the small Baptist group there is doing a good job. Goio-Erê, to the south-west, is a preaching point that seemed to start almost accidentally.

The car breaks down

We had been visiting a place called Fontours, almost on the banks of the Piquiri, when a half-axle of the Land Rover broke. This necessitated a long trip by lorry to Campo Mourão to get the part welded, and I was forced to spend more time than I had intended in the region.

Making inquiries in Goio-Erê, I was told of a Baptist believer, a widow, who lived in the town. I went to visit her home, little more than a wooden hut with a mud floor, and arrived at the very moment when a group of twelve or fifteen folk were about to start a simple service. Her home had been a preaching point before ever we arrived. So there and then I took advantage of the opportunity.

On our next visit there, taking



(Photo: D. G. Winter)

Rev. A. C. Elder with the Land Rover at Cianorte

this time the loud-speaker and projector equipment, a large crowd gathered in the main street to hear the gospel message. There are at least five candidates for baptism in this group. Tapejara, between here and Cruzeiro, is another preaching point where a regular Sunday school has been functioning for some time.

An excellent evangelistic agency

We aim to visit each of these places, and each of the congregations at Jussara, Terra Boa, São Tomé, Cruzeiro d'Oeste, and Tuneira, at least twice in three months. This seems little enough, but in most of these groups there are several people capable of leading worship, and week by week the work of teaching the Bible goes on in the "Sunday schools". These are not exclusively for children, and are in themselves an excellent evangelistic agency.

Naturally, the level of teaching

is uneven, but the widespread use of an excellent manual, issued quarterly from the Baptist Press in Rio, provides at least a sound basis for study. Another factor greatly facilitating the task of shepherding the congregations has been the appointment of a part-time evangelist, Manuel Belo da Silva. A consecrated worker and a good preacher, he has been doing a fine piece of work during his first year as evangelist.

With so much to be done in the surrounding area, one is torn between this and the need to build up a strong central church in Cianorte. As one contribution towards the latter, we held a house-party for the young people of the church at the beginning of November. The guest speaker was a dedicated young Brazilian pastor from Londrina.

For the first part of his stay with us we visited three of the

(continued on page 75)

Former Missionary Develops Chinese Studies in Hong Kong

In the five years that Rev. F. S. Drake has occupied the chair of Chinese in the University of Hong Kong the Department of Chinese has developed from twenty to four hundred students. It offers degree courses in Chinese Literature, Chinese History, Chinese Philosophy, Chinese Art and Archaeology.

In addition, an Institute of Oriental Studies, of which Prof. Drake is the Director, has been founded. This Institute includes a language school with a staff of some twenty Chinese tutors; a research section with four Research Fellows and a large output of publications; a Museum of Chinese Art and Archaeology with a Curator and Assistants; and a Journal of Oriental Studies which has become well established in the Sinological world.

The work of the Department has put Chinese Studies in Hong Kong, in the secondary schools as well as

in the University, on a new basis. It has helped to restore to the Chinese people their confidence in their own Chinese civilization. And it has achieved international recognition.

Mrs. Drake has looked after the many social relationships connected with the life of the University, the staff of the Department and the Institute, the large number of students connected with them, and the many outside contacts. She has taken an active part in the Hong Kong Committee of the Mission to Lepers and the Foreign Members Committee of the Y.W.C.A. of which she has been chairman. For several years she taught part time in one of the large secondary schools.

Before taking up this work in Hong Kong University Prof. and Mrs. Drake were for thirty-eight years missionaries in China. They served at Peichen, Tsingchowfu, and Tsinanfu.

Chinese Churches put to the Test

Recent reports of the churches in parts of China have been disturbing. Here, for instance, are extracts from a letter written in Shanghai last summer:

"None may teach or preach except those registered with the State Church, and no services, prayers or Bible teaching may be carried on except in regular church buildings. All churches are being united into one, and the more than two hundred churches reduced to twelve. In them services will be carried on at two-hourly intervals.

"Attendance has much fallen off, partly because so many work on Sunday: the weekly rest day may fall on any day, and it is often filled with meetings. One of the latest resolutions is that services on Sunday must not be allowed to interfere with work.

"All pastors and other church workers must be self-supporting. Many are being taken into factories, the younger ones going out to farms."

Sixty-two People Baptized in Forest Pool at Bumba

On Sunday morning at six o'clock off we walked to a pool in the forest for the baptism of sixty-two people. What a noise! Boys falling out of trees, babies howling, deacons trying to keep people quiet. It was the noisiest baptismal service I've attended. Two evangelists and a senior deacon baptized the people.

Then we had a big open air meeting. A clearing had been made in the forest and logs put down for the people to sit on. There must have been two thousand. I found it a bit of a strain on my voice as I'd just had a cold but it did not break down and it was wonderful to see how the folk were listening. A baby was brought for a dedication service and I am pleased to say that he didn't cry. Unfortunately I forgot to say his name so I brought it into my sermon as an illustration so I do not think the parents minded.

The chiefs were out in their splendour, wonderful head-dresses and paint, but little else! They crept

through the meeting holding their knives straight before them as though they were looking for someone's head.

After the meeting came the Communion Service at which there were about eight hundred. One woman was carried there in a blanket slung on a pole and a young man was pushed in on a bicycle.

Amidst all the happiness and excitement there was sadness for one family, as their little girl died in the morning. We buried her after the Communion service. They were a Christian family so there was no wailing. VIOLET PARRY

New Church Planned

The local church at Lingungu has over-subscribed to their portion of the cost of the church building.

This building is being planned by Mr. Bridges and will accommodate one thousand worshippers.

Church Faces Opposition

The Church in Baraut, North India, has recently been facing considerable opposition by the Arya Samaj, that Hindu movement which considers Christianity to be foreign to India and therefore to be rejected by all good citizens.

It has also suffered from deliberate attempts to cause trouble by a man who was one of its evangelists but who had been dismissed and had joined the Roman Catholic Church. He would like to stop the work of the Baptist Union of North India if he could.

Missionary Honoured

Dr. Stanley G. Browne, F.R.C.S., of Yakusu, has recently been accorded the high honour of election as *Membre titulaire* of the Belgian Society of Tropical Medicine in recognition of his contribution to the study of disease in Congo. He is the only non-Belgian *Membre titulaire*.

Church Union by Compulsion

NEWS recently received about China indicates that during 1958 there was considerable criticism in the press there of "illegal activities" within the churches. These activities seem to have been faith healing, preaching about the Second Coming, the holding of church meetings in private homes and the permitting of preachers without congregations or churches of their own to conduct services.

The whole denominational system of Protestantism appears to be in the process of being abolished. A Chinese Christian Church is being set up, the governing officers of which are the Three Self Committees on the national, provincial and local levels. Each city is taking the initiative for itself in the unifying of the churches within its borders, and the result is considerable variation from place to place in the details of organization, ritual, and church life.

In August the sixty-five churches of Peking were merged into four churches, one each in the north, south, east and west sides of the city. In justification of this action it is claimed that more than ten of the churches did not have a single member, twenty more had a membership of under twenty each, and twenty more were controlled by "rightists" and other "evil elements". The total Sunday attendance at all these churches, it is said, was under five hundred. This figure, however, is less than that of Wang Ming-tao's congregation before he was arrested.

Preachers sent to farms

As a result of the merger a large number of preachers, Bible-women and theological students have become redundant and have therefore been drafted into the "Great Leap Forward" in economic production. One hundred and fifty of these have

been assigned to labour in a farm commune. The church property vacated has been turned over to the Government for public use.

In September a similar action took place in Shanghai where two hundred churches were combined into some twelve or fifteen churches. The same process went on in Tientsin, Wenchow, Taiyuan and other cities. At Tali, Yunnan, the Anglican and C.I.M. churches were brought together.

The only indications so far of the merging having gone beyond the local city level were in Chekiang and Kwangsi. In Chekiang it is reported that the provincial offices in Hangchow for the Church of Christ in China, the Episcopal diocese, and the Baptist church of Chekiang and Shanghai were merged into one, and in Kwangsi a meeting of the Three Self Provincial Committee formally declared all the churches of the province to be united into one.

Union of all Protestants

This union includes everything that can be called Protestant. The Anglican Church is a full participant with no question apparently raised anywhere about the validity of the ministry. The Seventh Day Adventists are included and will be expected to worship with other Christians, presumably on Sundays. The Apostolic Faith Churches and others of an exclusive nature which in the past have refused to have any dealings with other churches are all included. Indigenous churches, such as The Little Flock and The True Jesus Church, which have been among the most unco-operative in the past, are also in.



The old China now disappearing. Water carriers by the city gate

New regulations

How the problems of unification were taken care of is indicated in the articles of union of the Taiyuan churches:

"There shall be unified worship for the city of Taiyuan, and a ministerial staff of three or four. All fellow-workers besides these and those assigned to the Three Self office shall throw themselves into the Socialist construction of our mother country; those who are older or physically weak shall retire. All real and moveable church property and all church funds shall be turned over to the Three Self Patriotic Committee.

1. Church Organization:

All former governing committees and boards of the various churches are hereby abolished, and the administration of the church shall be in the hands of the Three Self Patriotic Committee.

2. Regarding ritual, regulations and church order:

(1) There shall be a unified worship programme, and each church shall surrender its own individual ritual.

(2) The hymns used in worship shall be unified, and a committee shall choose and edit the hymns for use.

(3) All books used in the interpretation of the Bible shall be examined and judged and those containing poisonous thoughts shall be rejected. Only teachings favouring union and socialism shall be used. In particular, any material coming from outside shall be carefully examined before being accepted.

(4) There shall be no preaching about the Last Day, or about the vanity of this world. This is negative and pessimistic teaching. Instead we shall emphasize the need for the union of faith and practice, the dignity of labour, the control of nature, and the dividing line between ourselves and our enemies, and between right and wrong.

(5) Belief and unbelief shall not be made an issue in determining marriage questions.

3. In regard to the necessary reform of each church:

(1) The Little Flock shall abolish its women's meetings, its weekly breaking of bread, its personal interviews before the breaking of bread, and its rule against women speaking in the church.

(2) The Salvation Army shall give up its military regulations.

(3) The Seventh Day Adventists shall abolish their daily

morning prayers. On the Sabbath (Saturday) they shall participate in beneficial good works and economic production. Their tithe system for the support of the clergy shall be abolished, and also their unification of accounts for the Shansi province.

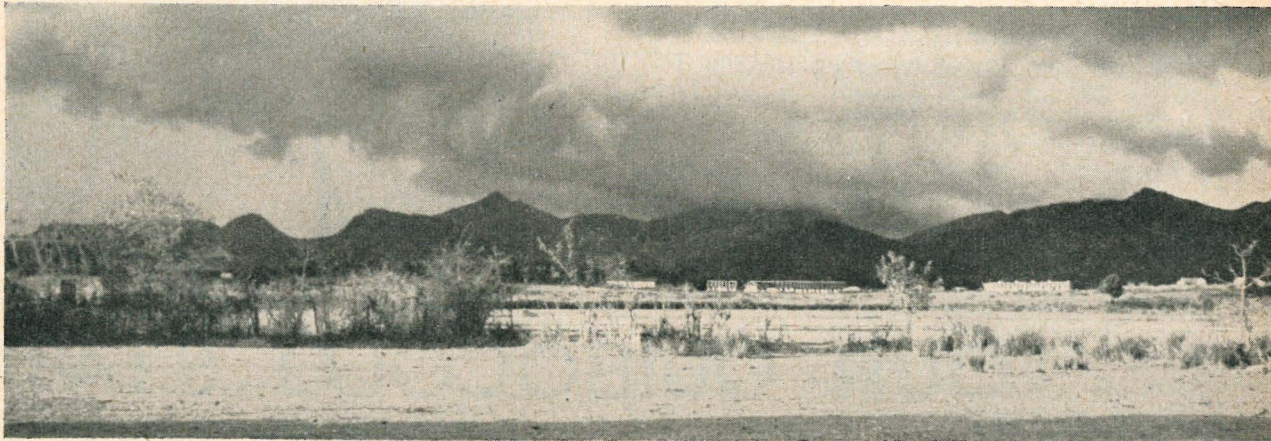
(4) All the Y.M.C.A. secretaries shall be assigned to productive labour, and the closing of the Taiyuan Y.M.C.A. as a separate organization shall be carefully considered."

Workers released for Industry

By this unification movement many workers have been released for industry and a very considerable amount of property made available to the State in its ruthless and all-absorbing drive for industrial power.

A constantly recurring note in newspaper articles and official statements is that organization in denominations is the last vestige of the imperialism and semi-colonialism which has characterized the church in the past. It is alleged that such organization was a means devised by the missionaries by which they could "divide and rule" the church, and therefore an evil thing of which the church must divest itself.

(China Bulletin)



Sunlight and shadow over Udayagiri, Kond Hills, Orissa

(Photo: Bruce Henry)

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FOR THE NEW HOSPITAL

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THE DISPENSARY

- A. CONSULTING ROOM AND LABOUR WARD
- B. MATERNITY WARDS C. GENERAL WARDS
- D. OUT PATIENTS HUT

BOYS' DORMITORY

MISSIONARY'S HOUSE

SPORTS FIELD

OUR QUIBOCOLO STATION
- SHOWING THE SITE FOR

ANGOLA MEDICAL APPEAL

THE drawing on this page has been prepared by Mr. Albert Wilkinson of the Visual Education Department with the advice of the Rev. Edward Holmes and the help of Miss E. M. Staple. It shows clearly the lay-out of our Quibocolo station, and indicates the proposed site for the new hospital.

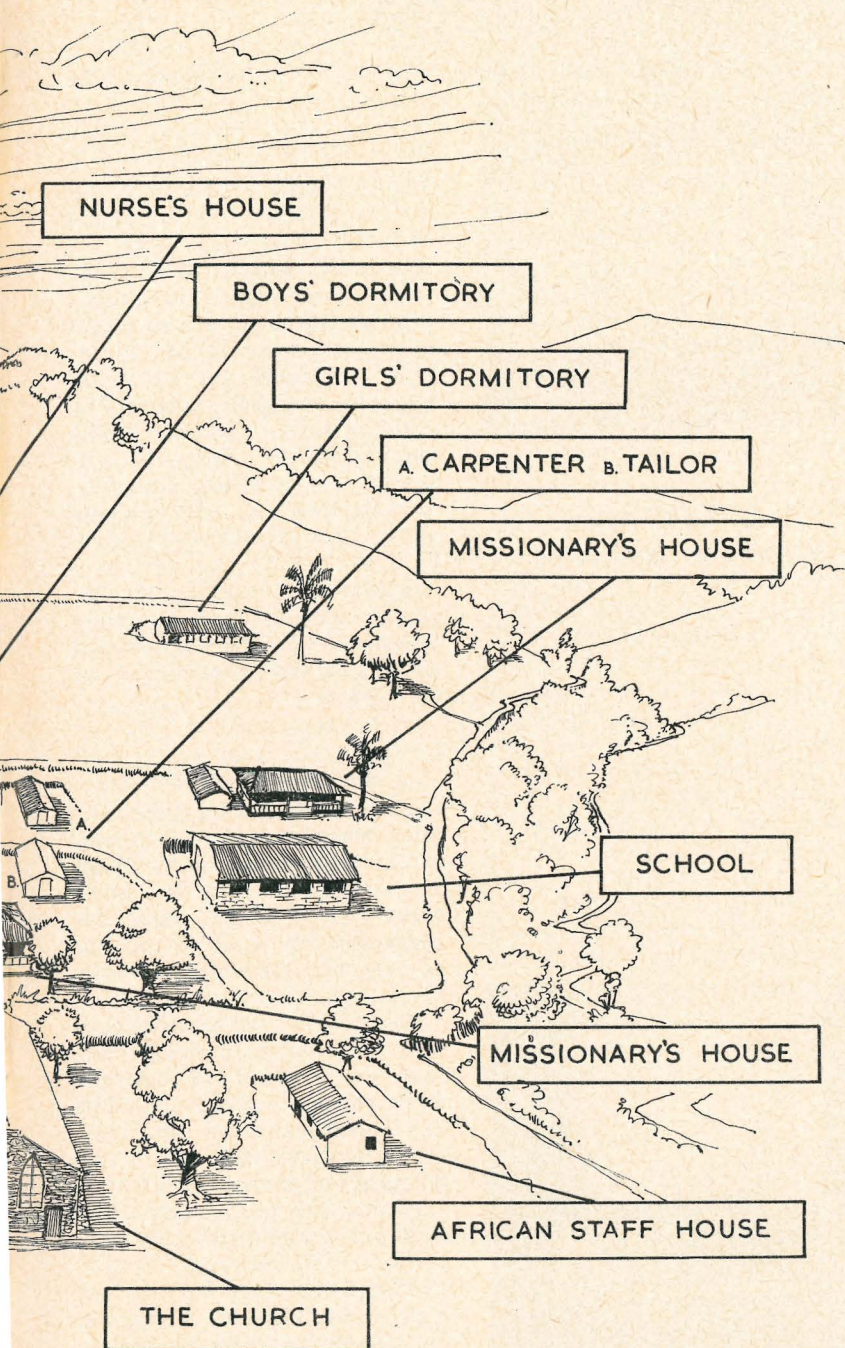
For the building of this hospital £20,000 is required. This represents the major part of the Angola Medical Appeal for £25,000. The additional £5,000 is for a medical unit at Calambata to be associated with the Training Institute there. In this unit the Canadian Baptists will be co-operating.

Will the £25,000 be raised in time? It is hoped that on 13th October (the birthday of Thomas Lewis after whom the hospital at Quibocolo will be named) an announcement can be made that the money required has all been received.

There was an excellent immediate response to the appeal. In the first seven weeks over £5,000 had been contributed. But October will soon be here, and between May and October are the summer holidays during which much of the organized work of our churches is discontinued.

Very much will depend on what is done during the early summer. Many churches will be giving to the appeal the proceeds of garden parties and other seasonal activities. Members of churches will be sending to Headquarters thankofferings for happy holidays. Some will be denying themselves in relation to holidays in order that they can give more generously.

The need in Africa now is understood, and love and compassion are fruits of the Spirit in the hearts of Christians here in Britain.



N —
OR THE NEW HOSPITAL.

Serampore College

In his report for the year 1957-58, presented on College Day in December last, the Principal reviewed the work of the Theological Department.

By C. E. ABRAHAM

THE total number of students was twenty-seven drawn from fourteen churches and eleven language areas. Our roll strength is determined for the most part by the number of students we are able to provide for through scholarships and it is encouraging to note that the number of those who wish to get trained for the ministry of the Church is on the increase year by year. Rev. K. V. Mathew, M.Th. scholar, went down to U.T. College, Bangalore, for six months to benefit by lectures from Dr. Norman H. Snaith, of Leeds, England, who was visiting lecturer at that institution.

Annual Retreat

The annual Retreat at the beginning of the session was conducted by Rev. A. E. D. Frederick, and it was held at Bishop's Lodge in Barrackpore by kind invitation of Rt. Rev. R. W. Bryan.

Members of our staff took part in two important con-

ferences—one, held in Bangalore under the auspices of the Senate, for teachers in History of Religions and Philosophy of Religion, and the other held at Nagpur, on the Christian approach to Sarvodaya.

Mr. Hudson with a party of six students visited the Christian Ashram at Sihora and helped in the building of a chapel there.

Overseas Visitors

We had the privilege of welcoming Prof. B. E. and Mrs. Meland, of Chicago University, to the College in October 1957, and they spent the whole of the second term with us sharing in our fellowship and stimulating our thinking on various subjects. Prof. Meland acted as visiting lecturer in the Theol. Dept. and delivered a series of twenty learned lectures on the subject of "The Christian Faith and Modern Protestantism".

Another welcome visiting lecturer was Dr. N. H. Snaith

who delivered a course of five lectures in the Old Testament and held discussions with the staff on the teaching of the Bible.

Mrs. Price helped the department as teacher in elocution and in co-operation with Mr. N. A. Ellis conducted the elocution test at the end of the session. The oral test in Pastoralia was kindly undertaken by Rev. W. A. Corlett as external examiner. The sermon at the closing service was preached by Rev. E. L. Wenger.

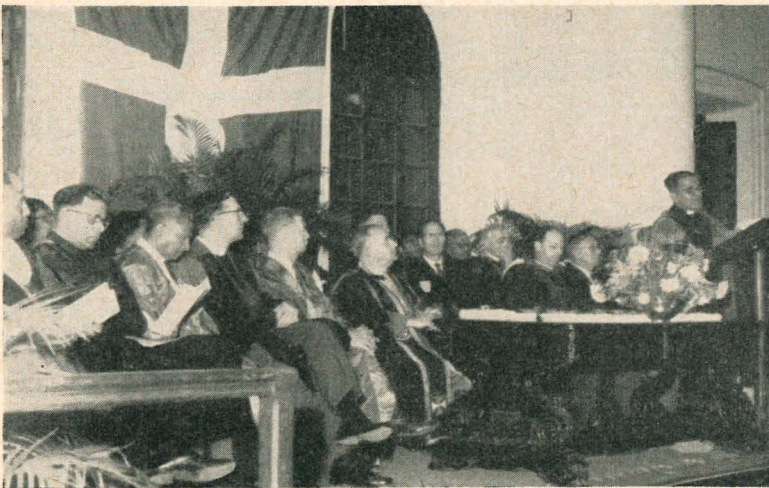
Lectures, tutorial classes, chapel services, games, social activities—all these contributed to the rich and rewarding life in the College.

Examination Results

The annual Senate Examinations brought us few surprises, as our students have maintained a tradition of hard work. Nine completed the B.D. final examination and three passed the preliminary examination with distinction.

Of the eight final year students who went down in April 1958 two are engaged in pastoral work, two in youth work, two in theological teaching and the other two are making further preparation for their work.

It was with much regret that staff and students said good-bye to Rev. and Mrs. A. E. D. Frederick as they left us on 15th March, 1958. Mr. Frederick has accepted work in Nagpur as one of the secretaries of the National Christian Council. Mr. Frederick was on the staff of the College for three years (1955-58) and during this period served the College most acceptably in vari-



(Photo: E. L. Wenger)

Principal Abraham addressing the College Council

ous ways—as lecturer in the Theological Department, as a Warden of the Hostel, and latterly as Officiating Registrar. He was also Chaplain of St. Olave's Church. His cheerfulness and devotion to duty have been a source of inspiration to staff and students alike.

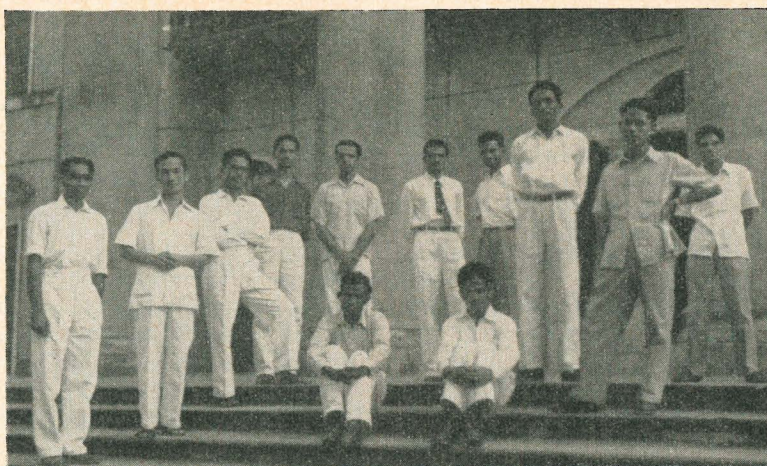
Personalia

Rev. and Mrs. W. Stewart while on furlough during the year exerted themselves much on behalf of the College. Mr. Stewart made excellent presentation of the claims of the College to audiences in Scotland and England while Mrs. Stewart, our Publicity Secretary, organized a branch of "Friends of Serampore" in the U.K.

Rev. and Mrs. E. L. Wenger, who have greatly enriched the life of the College by their services since their arrival in Serampore in 1955, left on furlough in May 1958. Mr. Wenger carried a heavy load of responsibilities in the College—as lecturer both in the Theology and Arts-Science Departments, as Works Secretary, as member of the Faculty, and as Warden of the Hostel for a session. His services in the work of renovation of the Hostel Staff Quarters, in the proper maintenance of the college buildings and compound and his shepherding of the College and Hostel workers (Bearers, Malis and Sweepers) have laid the College under a heavy debt of gratitude to him.

Mrs. Wenger was in charge of the College choir and acted as Publicity Secretary in Mrs. Stewart's absence. We wish Mr. and Mrs. Wenger a restful furlough in their homeland.

The Principal addressed the Synod of the Church of South India held in Nagercoil, Kerala, in January 1958 on the needs of the College and appealed for support from the Church of South India.



(Photo: E. L. Wenger)

Theological students at Serampore. The twelve here represent eleven languages. They are (left to right) Malayalam, Lushai, Bengali, Tamil (from Ceylon), Sinhalese, Hindi, Urdu, Telugu, Hmar, Gujarate; (sitting) Tamil (from India) and Oriya

The New Work in Brazil *(continued from page 68)*

congregations, and for the final week-end about twenty-five of the youngsters of the church gathered in Cianorte. The majority of these we managed to squash into the house, which, although not specifically designed to sleep nineteen bodies apart from the family, survived the test well without bulging too much at the seams. We were very happy with the enthusiasm these youngsters showed, and their real interest in the various sessions, the theme of which was "The meaning of discipleship".

The final service on the Sunday night was led almost entirely by the young people. During the week, five of them made the decision to follow Christ, and all returned home with a deeper understanding of what it means to be His disciple.

In November and December we held baptismal services in Tuneira, São Tomé, and Terra Boa, in which seventeen candidates were baptized. Several of these were youngsters who had decided for Christ during the November house-party, others were folk who had found Him through the normal activities of the church—attending the Sun-

day school regularly and reading the Bible. Two believers were also baptized in Cruzeiro in March. These baptisms represent the steady and almost spontaneous growth of the Church in this region, and we are reminded of how Barnabas felt arriving in Antioch "Who, when he came, and had seen the grace of God, was glad".



(Photo: D. G. Winter)

The road between Cianorte and Terra Boa

Baptist Women of Asia Meet in Calcutta

By B. G. ELLIS

THE Asian Baptist Women's Union of the Baptist World Alliance came into existence at a conference attended by forty women in Calcutta from 8th to 13th November. Drawn from different walks of life, they included University lecturers, housewives, wives of pastors and teachers, and they came from Japan, the Philippines, Hong Kong, Indonesia, Burma, Hawaii, India, East Pakistan, and Ceylon.

From B.M.S. Fields

The largest representation was from India itself; B.M.S. Fields had eight delegates—three from Ceylon, two from East Pakistan and three from India; the American Baptist Foreign Missionary Society and Canadian Baptist Mission areas in India were also represented.



(Photo: N. B. McVicar)

A village woman at Darjeeling, India

It was a remarkable gathering—the first of its kind in Calcutta—and the visitors left a marked impression of their capacity to share in the full life and witness of the Church. On the Sunday, delegates from Burma, the Philippines, Japan and Ceylon took part in services at several Calcutta Baptist churches and others also took part in Sunday schools, women's meetings and in a public meeting at the Carey Baptist Church, where the speaker was the Rev. Benjamin Pradhan, Cuttack (vice-president of the Baptist World Alliance).

The theme of the conference, which was under the presidency of Mrs. G. R. Martin, Virginia, U.S.A., was "Workers Together" and groups were occupied with the study of Enlistment, Leadership Training, Fellowship, Soul-winning and Prayer. Group leaders were Mrs. Ayako Hino (Tokyo), Mrs. Tha Yi (Mandalay), Miss Sue Saito (Honolulu), Mrs. Akiko Matsumara (Tokyo) and Mrs. Remedios Vafior (Philippines).

Future Meetings

Tentative arrangements were made for further meetings in the Philippines in 1963 and it is hoped that at least one representative will attend the Baptist World Alliance Congress in Rio de Janeiro in 1960.

The Union will co-operate in the Baptist Women's Day of Prayer on the first Friday of December each year and will probably prepare the 1960 programme.

Officers elected were: Chairman, Mrs. Hino; co-chairman, Miss Mercy Jeyaraja Rao (Visakhapatnam); secretary, Mrs. Louise Paw (Rangoon); treasurer, Mrs. David Wong (Hong Kong); executive committee, Miss Usha Biswas (Barisal, East Pakistan), Mrs. Mercy Premawardhana (Nugegoda, Ceylon), Mrs. Vafior and Miss Mia Jacob (Indonesia).

The main proceedings were in the Julian Hall of the Lower Circular Road Baptist Church. The B.M.S., through the Rev. E. G. T. Madge and Mrs. Madge, were responsible for local arrangements. At the conclusion of the conference Mrs. Madge received a gift in appreciation of her services to the visitors.

Women thrilled with friendship

Miss Lois Chapple, secretary to the Baptist World Alliance Women's Department, who was conference secretary, said, "The women of India and East Pakistan, to whom this type of conference was new, were thrilled with the friendship and warmth of fellowship found through the conference and took their full share in the proceedings. The fact that there are Baptist women in other Asian countries who are keen and capable in their work in schools and in the Church seemed to 'come alive' to them. We were very impressed with the fine quality and the high standard of ability among our Baptist Women in Asia."

(Monthly News Letter)



The Rev. Leslie John and Mrs. Jell (nee Dorothy Emily May), members of the Rendezvous Street Church, Folkestone, have recently left for service at Lingungu, Belgian Congo. Mr. Jell, who was trained at Spurgeon's College, will be engaged in pastoral work. Mrs. Jell, who is a trained nurse (S.R.N., S.C.M.) took a course at Carey Hall

Christian Woman Patient Witnesses in Government Hospital

In a Government hospital in Calcutta one of our most beloved women evangelists from Santi Kutir was a patient. She took her joy and happiness into the ward where she lay. It was moving to see how the faces of the other patients (Hindus) lit up when she approached them. They called her "Auntie", and by that name the whole hospital came to know her.

During her stay there she distributed five hundred tracts and booklets. On Christmas Day each of the nurses in her ward received a copy of a Scripture Gift Mission booklet called *The Saviour of the World*.

One patient was returning home in a tram with her copy of the same booklet in her handbag. Its title was on the side away from her body. The conductor reading it promptly asked her for it. She firmly replied, "No." "Let me buy it from you." "No," she said, "I got it from the hospital Auntie and I cannot give it away."

Next day a woman came and inquired at the hospital for the

Auntie who distributed tracts. "Please may I have a copy of *The Saviour of the World*," was her request. The tram conductor had sent her.

The Story of the Bible Presented in Drama

At Ecole Grenfell, Yalembo, on Bible Sunday a group of students presented a series of vignettes on the history of the Bible.

There was Mark busy interrogating Peter and jotting down rapidly his notes. A medieval monk laboriously copied out the Scriptures by hand. There was a fine sketch of the Gutenberg printing press, and finally of gallant Mary Jones obtaining her precious Bible.

The last sketch touched a sympathetic chord, for the people at Yalembo understand the preciousness of possessing the Bible in their own vernacular.

New Book on Evangelism

An interesting book on evangelism has appeared from the pen of one of the secretaries of the Church Missionary Society. It is *What is Evangelism?* by Douglas Webster (The Highway Press, 5s.).

The book was developed from a lecture delivered at a C.M.S. Missionaries' Conference.

After considering the problem of evangelism today and discussing New Testament clues as to the true meaning of evangelism, the author deals with four methods: preaching, fellowship, witness and service. A concluding chapter considers different types of conversion.

Occasionally there are rather unhappy statements. What would a good Methodist make of this? "The practice of brain-washing and other scientific experiments has revealed techniques which can eventually manipulate the human mind. Wesley had stumbled upon such a technique!"

However, there is within the compass of the book ample material for discussion. The point of view is, of course, decidedly Anglican, so Baptists must be sympathetic when they read of distinctions between baptismal regeneration and conversion!

Practical Programmes for Missionary Evenings

A useful little book of ideas and suggestions for missionary occasions has recently been published by the London Missionary Society. It is: *Practical Programmes* by R. O. Latham (L.M.S. 2s. 6d.). The background assumed is, of course, that of the work of the L.M.S., but there is much that is of value to other societies.

The last chapter gives "twenty varied suggestions for missionary evenings".

1,000,000 New Readers

According to most reliable reports, schools and literacy campaigns result in one million new readers every week.

Premanand Mahanty

The lamp of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. (Matt. 6:22)

FEW men of our time have given a clearer illustration of the truth of this saying of our Lord than Premanand Mahanty. The very soul of integrity, he was a man wholly dedicated to his Master's service. While his manifest ability and consecration led to his being called to various positions of high responsibility, he was free from personal ambition, that fatal temptation to serve a second master, namely one's own interests, which so often maims Christian service. It was this singleness of mind which was the secret of Mr. Mahanty's life-work.

Clear convictions

Mr. Mahanty had his own clear convictions about aspects of the faith on which Christians differ, but that he had learned of his Master in this also was clear from the generous confidence with which he welcomed the service of other Christians, who might not share all his views, but in whom he recognized a true will to serve their common Lord. That was enough for him; and it was also enough when it came to working with people of other lands.

A deeply convinced lover of his country, having as one of his chief concerns the desire to see the Church in India inwardly strengthened to take up the tasks which face it, this never clouded his welcome of the service of those of any race in whom he saw a fellow-worker for the Gospel. "It is the cause which counts" was his constant theme.

Mr. Mahanty's earlier career was as a college teacher, and there are many of his past students at St. Paul's College, Calcutta, and at Kallikote Col-

lege, Ganjam, who speak of his inspiration with deep gratitude. In this sphere, his sense of duty led him in the days just after Independence to accept a post as Educational Adviser to the Government of Orissa.

Interest in Education

His interest in higher education continued to the end, and took practical shape in his service as Master of Serampore College (University) and as Chairman of the Council of the United Theological College, Bangalore. In these offices, he linked his concern for education with a deepening conviction as to the importance of adequate theological training for the future ministers of the Church in India.

Nevertheless, for the last nine years of his life, Mr. Mahanty's chief interest was in the Bible Society of India and Ceylon, to whose General Secretaryship he was called at the end of 1949.

Reverence for the Bible

With a profound reverence for the Word of God and a conviction that in the Scriptures God has put in the hands of His Church an instrument of His own choosing for the furtherance of the Gospel, Mr. Mahanty devoted himself unstintingly to the building up of the work of the society and the commending of it to the whole Church in the land.

The record of new branches opened, new members enrolled and new auxiliary headquarters established in such centres as Kottayam, Hyderabad, Shillong and Delhi is illustrative of the vision and drive that he brought to the work.

At the same time, such cam-

paigns as that of "The Bible in Every Christian Home" and "Open Bibles for Passing Throgs" illustrate the freshness of imagination with which he served the cause. His associates constantly marvelled at the painstaking, methodical mastery of detail with which he dealt with all the business which came to him, and were impressed by his ability to collect and marshal telling and relevant statistics to clarify what was needed to be done.

A clear vision

There was never anything slipshod about his thinking and planning. At the same time, no meeting for which he was responsible was ever allowed to lose, in the details, a clear vision of the big objectives.

Mr. Mahanty rapidly became well-known and appreciated in the wider world of the United Bible Societies, where his qualities led to his being called on for various tasks in other parts of the world. Of these, at the time of his death, he held the post of Chairman of the Council of the United Bible Societies, to whose next meeting he was looking forward. In these circles, also, he will be greatly missed.

To know Prem Mahanty was to love him, and to be associated with him in any work was to be challenged to a real consecration of purpose. As we are so suddenly faced with the realization of the great blank left by his passing, his life and example, his single-minded consecration to his Master, shine like a beacon to us who remain, calling us also to give ourselves more fully in that service.

(Monthly News Letter)

BACKGROUND TO PRAYER

(for use with the Prayer Calendar)

At the beginning of the month the subject of our prayer will be the Christians in China, and especially the churches of the Church of Christ in China in the province of Shantung, with which our missionaries were associated.

As indicated in the news item elsewhere in this magazine the churches are passing through a most critical period. The faith of our Chinese brethren is being put to a severe test. By our prayer we must support them and especially their leaders.

ORISSA, INDIA

For the main part of the month our thoughts will turn to the work in Orissa, India. This work is now done under the auspices of the Utkal Christian Church Central Council.

At Cuttack, the old capital, a river port with a population of 102,000, there are the United Theological School, the Orissa Mission Press, the Buckley House Girls' School, the Stewart School for Anglo-Indians, the Stewart Science College, and the Boys' High School and Arts College. In the town are eleven of our missionaries and five missionaries and one evangelist of the Central Council.

The next most important centre is at Balangir where there are also eleven missionaries. This is the hub of the evangelistic work in West Orissa which has been so successful. It was here that last year nine pastors were ordained and forty-six evangelists set apart. For several years there have been record numbers of baptisms.

At Berhampur there is the Women's Hospital, with its Nurses' Training School. At Sambalpur, where thousands of workers engaged on a large hydro-electric project are concentrated, there are opportunities for witness both to high-caste Hindus and to tribal

ACKNOWLEDGEMENTS

(To 11th March, 1959)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon. (Gift and Self-Denial), £4 10s.; Anon., £1; "For the Work in East Pakistan", £1 10s.; Anon. (Wants Freightage), 1s.; Anon., £1 1s.; Anon., Altrincham (Gift and Self-Denial), £5; F.M.C., "In memory of Mrs. L. Bentley, late of Shoreham-by-Sea, 2s. 6d.; Anon., £1; Anon. (Gift and Self-Denial), 1s. 8d.; Anon., Woolwich, £1 10s.; "R.C.", £1; H.A.L. Blaenavon, £3; "In memory of F. and M. Hasler, £3 3s.

Medical Fund: "A Friend", £2; For Work among Leper Children, £10;

Anon. (Mobile Dispensary), £1; "Well-wisher", £5; T.I.M., for leper children, £1; Anon., £1.

Angola Hospital: Anon., 10s.; Anon. J., 5s.; Anon., £1; Anon., £5 5s.; Anon., £4; Anon., Bromley, 5s.; Anon., Peterborough, £5; "Teen-ager", £2; "A Cheerful Giver", 6s.; "In proud memory of my beloved sister, K. M. Cheshire", £3; Anon., Beckenham, £25; Anon., London, W.C., £1; Anon., per Baptist Doctors' Missionary Fellowship, £1; "M.E.H.", £1; Anon., £5 5s.; Anon., Stockwell, £5.

Women's Fund: Anon., 10s. 6d.; "I.H." Morden, "In loving memory of Mrs. J. Bell", £1.

Legacies

The following legacies have been gratefully received:

					£	s.	d.
<i>February</i>							
16	Miss E. S. Taylor (Medical)	...	...	...	1,250	0	0
19	Mr. George Davis	...	...	...	1,443	8	4
	Miss E. Clarke	...	...	...	100	0	0
24	Mr. Andrew Goldie	...	...	...	1,000	0	0
25	Mrs. W. B. Owen	...	...	...	19	2	5
27	Miss L. Talbot	...	...	...	100	0	0
<i>March</i>							
2	Miss J. M. Dingley (for work at Yakusu)	...	...	...	10	0	0
4	Mrs. F. E. Barlow	...	...	...	25	0	0
5	Miss E. J. Jarvis	...	...	...	10	0	0
	Miss M. E. Brown (Medical £97 16s. 2d.)	...	...	...	297	2	1
	Miss J. S. Day (Income Tax Refund)	...	...	...	50	0	0
	Miss D. Goddard (Income Tax Refund)	...	...	...	50	0	0
	Mr. H. D. James (Income Tax Refund)	...	...	...	200	0	0
	Miss M. Witherspoon (Income Tax Refund)	...	...	...	191	10	1
9	Mr. G. Sadler (Reclaimed Tax)	...	...	...	23	16	11
10	Mrs. A. Calvert	...	...	...	100	0	0
11	Miss R. D. G. Kershaw	...	...	...	50	0	0
	Miss S. B. Stephens (Mortgage Interest) (Bible Translation £3 9s. 0d.)	...	...	...	6	18	0

MISSIONARY RECORD

Arrivals

- 20th February. Rev. H. B. and Mrs. Saunders and child, from Switzerland.
- 23rd February. Mrs. A. L. Suter, on short furlough from Trinidad.
- 25th February. Snr. and Snra A. Ferreira and two children, in Portugal.
- 28th February. Rev. L. J. and Mrs. Jell and Mr. D. H. M. Pearce, from study in Brussels.
- 10th March. Rev. E. G. T. and Mrs. Madge, from Calcutta; Miss D. M. Coggins, from Udayagiri; Miss M. I.

Painter, from Balangir; Rev. G. and Mrs. Soddy and Miss F. A. Soddy, from Chittagong.

Departures

- 21st February. Rev. W. T. and Mrs. Morgan and child, for Delhi.
- 6th March. Miss B. M. Cooke, from Lisbon, for Angola.

Death

- 6th March. At Morden, Mrs. J. Bell, widow of Rev. J. Bell, Congo and China Missions, 1895-1922.

people. In Puri, the centre of Jagannath worship, an evangelist is in residence, the work being super-

vised from Cuttack. Evangelistic work is also done in Angul, Gopalpur, and Russelkonda.

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JUNE 1959

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



(Photo: C.I.D., Brussels)

A knitting class out of doors at a Léopoldville girls' school, Belgian Congo

Strengthen the Things that Remain

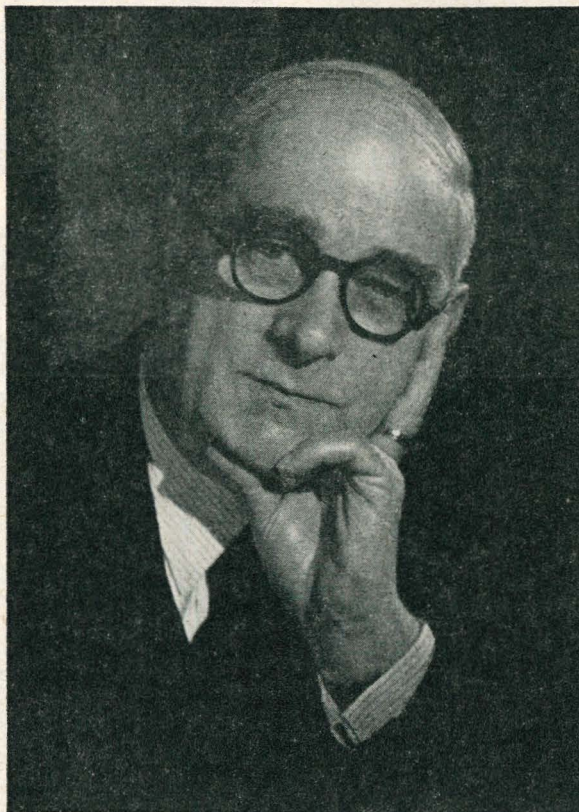
A NEW year began for the B.M.S. at the Annual Meeting just over a month ago. Unfortunately it began with a deficit. But there will be many who will wish to see that amount of £6,431 11s. 9d. quickly disposed of and the task of raising the £25,000 for the Angola Medical Appeal completed by 13th October.

The Annual Meeting was a significant one, for it marked the end of one period and the beginning of another. There are now new Secretaries to head up the Foreign Department at the Mission House, and there will soon be new Field Secretaries in Africa and India.

The new chairman, Dr. H. H. Rowley, inspires great confidence. His knowledge, wisdom and experience are well known. He was once a missionary of the Society himself, having served for eight years in China. He is skilled in administration—how could it be otherwise with one who has held with distinction professorial chairs in the Universities of Wales and Manchester? He is a most competent chairman of committees and president of assemblies. Has he not recently been President of the Baptist Union of Great Britain and Ireland?

THESE new leaders of the Society have large claims on our loyalty and support. They have come to their positions of responsibility at a most critical time. It is not sufficient that we pray for them. We must match their diligence and devotion with our own in the particular way in which God gives us the privilege of serving Him through the B.M.S.

Many who are involved in our missionary enterprise are not able to see their work in relation to the whole. Some at home are so close to the need of evangelizing Britain that they cannot rightly assess the claim of those in other lands who have never had the chance of hearing the Gospel. Some on the field are so near to most perplexing problems—in Ceylon, the effects of growing Buddhist power; in North India, political tensions and stagnant churches; in Africa, pseudo-religious movements and the rising tide of nationalism—that they cannot appreciate the picture as a whole. In that picture are the encouraging features of eager response and steady growth in the Kond Hills and West Orissa, in South Mizo, in the Upper River region of Congo and among the Zombos in Angola; and the first-fruits of promising work in Brazil.



(Photo: Walter Bird)

Rev. H. H. Rowley, D.D., F.B.A., Chairman of the Baptist Missionary Society

BUT even if there were not these evident signs of the blessing of God, it would still be our task to continue in the work to which God himself, in Christ, has called us. No matter what are the difficulties, to that call we must remain true. Our first loyalty must be to Him whom we acknowledge as Saviour and Lord. And there is a second loyalty to those whose lives are bound up with ours in that work.

The situation now may be different from the great days of missionary expansion. Some doors may have closed and new entrances may need to be discovered. But the opportunities which we have must be used to the full. It is of no use to keep thinking of those which have gone. We must strengthen the things that remain (Rev. 3:2).

Where the Plains and Hills Meet

By MARY TAYLOR

EVER since Partition many doubts have been expressed about the future of Pakistan, and in particular of East Pakistan. Yet, when we remember that, in contrast to India, Pakistan inherited no ready-made British administrative system and only a few industries, and that she lost her greatest leader, Mohammed Ali Jinnah, who alone commanded the allegiance of both wings of Pakistan, her survival and progress are indeed remarkable. Moreover, the survival of this, the largest Muslim country in the world, is of great strategic importance in relation to the Socialist-Communist bloc of South-East Asia.

One of her greatest problems is the lamentable division of the country into East and West Pakistan, separated at the nearest points by over a thousand miles of India. Therefore she is neither a geographical nor racial unity.

Racial problems

The West Pakistanis, who are the descendants of the Muslim invaders, despise the original darker inhabitants of East Pakistan. At the time of the Muslim invasions it was the low caste and outcaste Hindus in the East who were won over to the freer equalitarian society of Islam, but they have never been considered orthodox by the West. Moreover, there is still a considerable Hindu and Buddhist minority, despite Partition. The central government is in West Pakistan and the East feels justifiably neglected.

Although the area of East Pakistan is less than one-fifth of the area of the West, over half

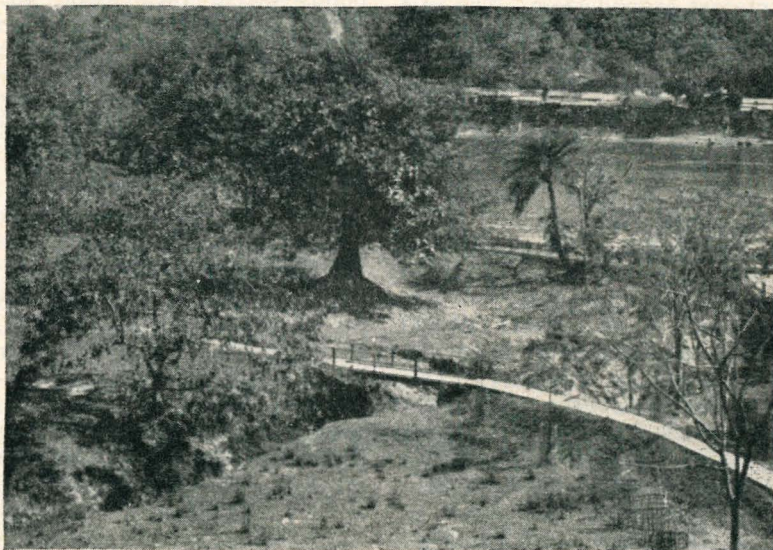
the total population of Pakistan lives there, and the density of population is considerably greater than in Great Britain. Yet it is still an agricultural country, and this throws a great strain on her slender resources, thus reducing most of the population to a very low level of nutrition.

Immense adjustments being made

The inevitable instability of a new country and consequent corruption and exploitation have been especially evident in the East. Yet East Pakistan earns most of Pakistan's foreign income through her jute trade, and her soil and climate are admirably suited to agriculture, though only about half the total area is actually under cultivation. Partition paralysed the economic and social life of East Pakistan,

which together with the rest of Bengal centred on Calcutta. Therefore she is having to make an immense readjustment.

During over five years stay in the Chittagong Hill Tracts, on the far eastern border of East Pakistan, we have seen this taking place. Chittagong is being developed as the chief port of the country. Up river at Kaptai a large colony of Americans is engaged on a hydro-electric project, while at Chandraghona itself there is one of the largest and most successful of Pakistan's industrial projects, the Karnaphuli Paper Mill. This has inevitably brought great changes to our jungle area, and we now enjoy some of the advantages and disadvantages of civilization. Population has greatly increased and market prices have soared. There has been an influx of plains people, the



(Photo: A. R. Taylor)

The path that leads to the hospital at Chandraghona, East Pakistan

Bengalis, into the Hill Tracts, who were previously debarred from settling in this tribal area.

These people of the Hill Tracts, Mongolian in feature and of uncertain origin but akin to Burmese hill tribes, are divided in various small tribes governed by rajahs and headmen. They are Buddhist by religion but very unorthodox, incorporating many Hindu and animistic beliefs. They weave their own distinctive clothes and practice a primitive and wasteful method of cultivation by burning down a fresh area on the jungle of the hillsides each year.

Conditions of great hardship

All these people, whether of the plains or hills, live under conditions of great hardship. This is the poorest part of one of the poorest countries of the world and many people are perpetually in debt, having inadequate food and clothing, and very small houses and land holdings. They live in fear of the floods and droughts which herald famine, of epidemics and disease, of wild animals large and small, and of the unseen world ever present around them. The vast majority are illiterate, ignorant and unable to help themselves; nor do their various religions give true help or comfort, an adequate sense of responsibility to one another, or a guiding purpose in their struggle for existence.

In Chandraghona we encounter a varied scene and a diverse challenge for we are situated on the River Karnaphuli at the point where the plains and the hills meet. There we seek to minister to the needs of the people to the best of our ability with the slender resources at our disposal, to heal their bodies, to teach their minds, so that they may listen and respond to the Good News we have to preach.

Patients from all over East Pakistan and even further afield come to the Hospital which is one of the busiest surgical hospitals in the country. The Hospital was built for some 60 beds, now has officially 100 beds, but averages 130 in-patients daily. One day we had 150 by which time there was no more room even on the floor. We are the only Christian Protestant Hospital to train nurses and compounders (dispensers) in East Pakistan, a work which is vital for the witness of the Church. Attached to the Hospital is a Leper Colony with some 100 patients who help to support the colony by growing some of their own rice and weaving linen for the Hospital.

To do all this work we have two missionary doctors and three nurses, a Pakistani staff of three trained compounders and three trainees, two staff nurses and about thirty student nurses, an untrained supervisor for the Leper Colony, several domestic staff and a small crew for our dilapidated launch. Yet despite the lack of staff, equipment, accommodation and money, the blind receive their sight, the lame walk, the lepers are cleansed, and the poor have the Gospel preached to them, by the regular visits of our preacher and Biblewomen, by services and prayers in the wards, by the witness of doctors and nurses.

Building up the Church

The purpose of all our work is the building up of the Church. To this end we are upgrading our Primary school, for it is imperative to provide Christian education if the Church is to be indigenous and independent, to produce worthy leaders and to be self-propagating. It also provides a valuable opening, sometimes the only opening into many non-Christian homes which we

visit. At present we have 160 pupils in eight classes, taught by five teachers in totally inadequate buildings with inadequate materials; and there are no funds to provide the additional staff and equipment we sorely need if we are to expand and if the Church in the Hill Tracts is to grow.

In the Hill Tracts the Church is increasing, for there is now a most encouraging response from the hill tribes amongst whom there is a real awakening. There is some response, too, from the Hindu community, but work amongst the Muslims is notoriously difficult and increasingly so, for Pakistan is an Islamic State and therefore it is patriotic to be a Muslim.

Women remain in the background

It is inevitable, too, in a Muslim country, that women have to remain in the background under the domination of the men of the family, and although they welcome our visits and show genuine interest in the Gospel, they cannot make any open profession of faith on their own without their families.

Only 0.3 per cent of the population is Christian and the challenge of the ancient organized religious societies of Islam, Hinduism and Buddhism, is immense. Moreover, in a country where religion is synonymous with society a Christian convert loses his place in his family and society. Therefore we have great cause to rejoice in those who do make such a witness and we are humbled by their example. Yet we cannot be surprised that the Church in the Hill Tracts and East Pakistan, which is still young and so very poor, is at times reluctant in her witness and too ready to compromise in standards of life. We can only rejoice that the Kingdom of God

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Rev. V. E. W. Hayward Accepts Appointment with the I.M.C.

The last issue of the *Missionary Herald* went to print before the Annual Members' Meeting. We were, therefore, not able in it to refer to the departure of Rev. V. E. W. Hayward from the service of the B.M.S. He was with the Society for twenty-five years, for the last eight in the important and onerous position of General Foreign Secretary. He has now been appointed Research Secretary of the International Missionary Council, in which work he will be associated also with the World Council of Churches.

It was in 1934 that Mr. Hayward first went to China to serve in Shansi. But within five years, owing to the Japanese invasion of that province, he had moved to West China where, in Kweichow and Kwangsi, under the auspices of the Church of Christ in China, he worked chiefly among students and officials. In 1945 he became director for the Kwangsi province of UNRRA. At the end of hostilities he was appointed British

Secretary of the National Christian Council of China.

During his period as General Foreign Secretary there have been many changes and not a few perplexing problems. The last of our missionaries in China left there in 1952. A new situation emerged in India and Pakistan in consequence of Partition. Under his leadership and advocacy three new projects were started, two concerned with literature for overseas Chinese and the other with establishing a new type of missionary work in Brazil.

Mr. Hayward always supported strongly co-operation with other denominations and was enthusiastic in his belief in the ecumenical movement. He attended the assemblies of the I.M.C. at Willingen and Ghana and was a member of the committee of the Division of Inter-Church Aid of the World Council of Churches.

His many friends in the Society will wish him well in his new post in which they know he will find scope for his talents.

Fire Destroys Girls' Dormitories

The girls' dormitories at Lingungu were destroyed last year by fire. It all happened through the carelessness of one of the girls. Fanned by the wind the flames leapt devouringly along the dry grass roof, in spite of the valiant efforts of workmen and school teachers.

Our missionaries were cheered to see the way in which everyone (even the young *élite* who frequently seem too proud to soil their hands) plied into the battle regardless of dirt or danger.

Repairs were later made so that the girls could have adequate accommodation.

Then later in the year a quite localized gale stripped off the aluminium roofs of the new school buildings. The sheets of metal, torn and buckled, were thrown in some cases for a hundred yards or more and lodged in the tree-tops.

As the neighbouring village was quite unaffected by the gale it was soon whispered round that an enemy had willed their evil on the station.

So the next day Rev. Roy Robinson made a quick trip into Stanleyville to buy new roofing material and spent most of the next two weeks with carpenters repairing the damage.

Unresponsive— but 12 Baptized!

In the school holidays Rev. C. A. G. and Mrs. Austen of Lingungu like to visit a part of their area. Recently they went with Miss Violet Parry to a very backward area and spent nine days moving about among the people.

They write: "They were a strangely unresponsive group, but we rejoiced in twelve baptisms."

210 People Baptized

Last Christmas the staff at Lingungu was the smallest in the history of the station. Only Rev. C. A. G. and Mrs. Austen and Miss Violet Parry were there.

Nevertheless they experienced the greatest Christmas blessing so far.

Christmas always brings to a climax the activities of the African Christians and they flock to the special gatherings then arranged. There were three last year, one at Bumba where Miss Parry was in charge, one at Bandu under Mrs. Austen, and one at Lingungu itself under Mr. Austen.

Altogether at the three gatherings there were at least 6,000 people. They gave a Christmas gift over and above the one for the church building of 120,000 francs. Two hundred and ten people were baptized.

Four New Churches

Under the leadership of Rev. S. Surin and his band of preachers, whom he has infected with his own enthusiasm, the Balurghat Union had the joy in 1958 of opening four new village churches.

The village of Digia near Balurghat was won through relatives from other churches. The new churches of Nimdanga, Kogojkuta and Nopara represent extending lines in Topon Thana where previously there was little or no witness. This area has hitherto been somewhat inaccessible, but a new motor road now under construction will improve communications.

In seven other recent churches there has been a steady increase in membership from outside.

World Council of Churches

The Executive Committee of the World Council of Churches will be holding its winter meeting in 1960 in Buenos Aires, Argentina. It will be the first major meeting of any of the Council's deliberative bodies to be held in Latin America.

The Problems of a Great African City

By ROY D. ROBINSON

THESE great cities have a magnetic attraction for the African. Stanleyville already counts some 75,000 Africans (and 7,000 Europeans), a de-tribalized mass which the skilled propagandist can quickly mould to his own designs.

In this situation, the Church is presented with a great opportunity, but it also faces great danger. We would not pretend that the situation here is anything like as explosive as in Léopoldville: we have remarked no political agitation. But new semi-Christian, and potentially subversive, sects are now strongly challenging the authority of the Church. They constitute, perhaps as yet at an subconscious level, the self assertion of the black race against white domination, and a return to paganism.

The Kitawala sect is organized just as the Church, with its own pastors, baptisms and communion services; but all conducted at dead of night.

The black "Messiah"

Nor can this sect be easily distinguished from the Kimbanguist movement in the lower Congo. One of our deacons described to me how he had stumbled upon a secret meeting in the forest of Kitawala, and heard them end their prayers with "in the name of Simon Kimbangu, Amen". So Kimbangu replaces Jesus Christ: he is the black Messiah.

When one hears their chief accusation against missionaries, one hardly knows whether to laugh or cry. "The missionaries have deliberately hidden from the Congolese the truth". What this truth is, we do not know, but whatever it is, they now have it. They are the "illumi-

nated ones", those having anything to do with missionaries are still in total darkness.

It is interesting that even our deacons are very much amused at what they consider to be the absurdities of Kitawala beliefs. Nevertheless, these sects are to be taken seriously.

A time of testing

Although not many church members (who number some 1,200) have gone over to this pseudo Christianity, the sects are undoubtedly gaining ground amongst those on the fringe. We cannot but feel that the Church in Congo is about to face a time of real testing: not a bad thing if one did not feel so utterly inadequate. "Watch and Pray" must be our motto.

It is a thrilling experience to present the Word of God, Sunday by Sunday, to Christians in this "First Century" situation. St. Paul and St. John just leap alive and speak directly to our needs. Were it not for God's faithfulness and the fact that many of our people do really know Him, we should feel in a hopeless position.

At a time when Stanleyville has urgent need of theologically trained leaders, we have only one man, semi-trained at Kimbese, Daniel Kwama. Our other evangelists, each having care over large new housing estates, have had next to no training at all. In spite of this, they do quite a good job, conducting each week morning prayers, a Sunday Service, a Prayer Meeting,



(Photo: C. I. D., Brussels)

A Congolese woman preparing manioc dough (the staple food)



(Photo: C.I.D., Brussels)

A scene in the market

Women's Meeting, and teaching a few periods each day in the State Primary Schools. They meet together with us two mornings each week, during one of which we hold a training class.

Illustrations from African life

Normally my wife gives them a Sunday school lesson and I work over a sermon with them for the following Sunday. This is interesting. I write up an outline containing the chief ideas; we then try to fill in with illustrations from African life and discuss how it may best be presented. So it is not a "one way traffic".

Another most important task here is amongst the young people. At present some forty or fifty lads from the State Schools, ranging in age from fifteen to twenty, come each Wednesday afternoon. We have a small library for them, play basket-ball, volley-ball, and ping-pong (all atrociously badly); have just started a choir; then we have a half hour service. We have also started football on Saturday afternoons.

But we are only touching the fringe of what needs to be done. Since our African colleagues have very little idea of youth work, and we are able to take on only a very limited programme, the situation just cries out for the appointment of a couple for full-time youth work.

In the primary schools alone there are over 1,500 children registered as Protestants: and there is every indication that this figure will increase each year. Unfortunately there is very little notion, even among Christian parents, that the upbringing and religious training of their children is their own responsibility.

Also disquieting is the contempt which children begin to show towards their parents, the latter having received hardly any education in comparison with that of the new generation. Will they despise also the Faith by which their parents live? Will they be a source of bane or blessing to the Church?

Who will come over and help us? . . . to run Scouts and Guides, and to win these children for Jesus Christ?

Married After Two Meetings

I MUST tell you of an interesting Manipur wedding held at Carey Church, Calcutta. Actually the couple belong to the Hunar tribe in the district of Maripur. These people are very like Chinese to look at. Both bride and bridegroom came from Christian families and they had only met twice before they arrived in Calcutta, though they gave themselves a week then to get to know each other better.

In the past Rochunga had studied in Calcutta and attended Carey Church where he answered the challenge to a Christian vocation. He was baptized in England and studied at the Bible Training Institute in Glasgow and then went to Wheaton College, America. He is a very fine Christian leader and pastor and is now director of their Indo-Burma Pioneer Mission.

A Gospel sent to each chief

He told us the story of how Christianity was taken to their tribe. A Welsh Presbyterian missionary called Roberts—converted in Assam—wanted to take the Gospel message to them but was forbidden by the Government. One day with the gift of twenty-five rupees he bought copies of St. John's Gospel and sent them to the tribal chiefs—inscribing each with his address for further inquiry. The chief of the Hunar tribe invited him to come, but the Government refused as they were supposed to be fierce head-hunters.

So Roberts went alone on his own responsibility. He received a great welcome and preached to them for five days; then returned leaving directions as to how to contact him. No missionary has ever resided in their area. All the working and teaching and

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In an Indian village near Darjeeling

(Photo: N. B. McVicar)

A Faithful Home Missionary and Leader in India

The Rev. Philip John who died on the 26th May, 1958 at Arrah was a well-loved Home Missionary of the Society.

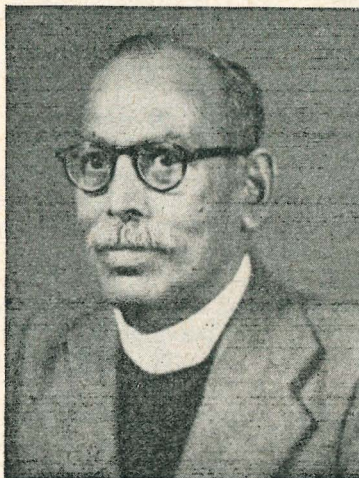
He was born at Darbhanga, North Bihar, in 1893. Orphaned at an early age, he and his two brothers were sent to the Baptist Mission Boarding School at Patna. He entered Patna College in 1911 where he sat his inter-arts examination in 1913, and then later graduated as a private candidate.

In 1914 he became Headmaster of the Baptist Mission Middle English School at Bakerganj, Patna, and held this post until the school was closed in 1929. He was an energetic, hard working and popular headmaster.

He was appointed a Home Missionary of the B.M.S. in 1921 and after service in Patna, served at Gaya (1929-30), Bhiwani (1931-32), and again in Patna from 1932 until his retirement in 1957.

During his thirty-six years of missionary service he was keenly interested in the welfare of the Church of Christ, and played a big part in Union enterprises of every

kind. Up till the time of his retirement he served as a member of the Negotiating Committee on Church Union. He was President of the Bihar Christian Council for over twenty years. In 1938 he was one of the Indian delegates to the World Missionary Council.



Rev. Philip John

Distinguished Becomes Mast

Mr. Samuel Das is an honoured figure in the Baptist churches of Orissa. He is the son of the late Rev. Daniel Das, one of the outstanding evangelists and preachers of Orissa, the man who, under God, pioneered the work in the West Orissa area, where today we have a virile and growing church.

Mr. Das entered the I.C.S. and has had a distinguished career as a Government official, both under the British and Indian regime. His devotion to duty, his integrity and sterling qualities of character, gained for him a place of honour and trust. He held some of the highest Government appointments in Orissa, and was the first Indian Chairman of the Orissa Public Service Commission, and recently he has been chairman of an important committee concerned with Government administration. In a book which records the speeches of some of the British Governors of Orissa there are frequent tributes to the service rendered by Mr. Das.

His interests are not confined to government and official service, for he has played an important part, with a group of laymen in Orissa, in the building of Christ's College, Cuttack. This enterprise is making an important contribution to higher education in Orissa.

He takes a great interest in the work of the Bible Society, and is a member of the Central Committee of that body, and does much to foster its interest and work, both in Orissa and other areas.

At the time of his death he was a member of the Hindi Bible Revision Committee, which work he had hoped to continue in retirement. During his lifetime he edited a large number of booklets and pamphlets.

He served for many years on the Executive Committee of the Baptist Union of North India and was its President on a number of occasions.

Civil Servant of Serampore

He has served as Vice-President and President of the Utkal (Orissa) Christian Church Central Council, and has been elected again to the Vice-Presidency, and will become President in 1960. The Orissa churches indeed thank God for the gift of such a Christian leader.

In the appointment of Mr. Samuel Das as Master of Serampore College, in succession to the late Mr. Premanand Mahanty, Orissa once again has the honour and privilege of giving another of its respected and trusted leaders to this office of great responsibility. We know that Mr. Das will bring his wide experience and deep devotion to this important task.

K. F. WELLER



Mr. Samuel Das

He was a powerful and eloquent preacher, speaking out of his own experience of the inexhaustible riches of Christ. He always gave wise counsel to individuals and committees, and was deeply respected by all who knew him. He was one who walked humbly with God.

He is survived by a widow, three sons and two daughters.



(Photo: D. F. Jenks)

Léopoldville Bible-women studying together

Crowds Gather for New Mobile Dispensary

A new venture last year at Udayagiri was the Mobile Dispensary. After much thought and planning the first trip was made in May.

News was spread by the preachers beforehand, and the crowds who gathered for treatment were quite overwhelming.

Originally it was planned that the dispensary should go out each month to a different district, but the state of some roads has made this impracticable during the rains, and also at this time everyone is far

too busy working in the fields to come for medicine. The team which goes out consists of two or three nurses, a sister, a doctor, a laboratory technician and a driver, and it goes prepared to investigate and treat the commoner conditions met with here — hookworm, anaemias, malaria, etc.—and also to give health and evangelistic teaching in the villages.

Wherever it has gone the welcome has been warm and the people have pressed for another visit soon.

Steady Growth in West Orissa

The 1958 statistics for our work in West Orissa again show steady growth. The number of churches is now 127—an increase of 9; the church membership is 5,343 as compared with 4,859 for last year. The total Christian community is now 12,135.

Baptisms, too, are slightly up—the significant thing being that those from the non-Christian community number 434 and from the Christian community 168, making a total of 602.

The number of Sunday schools has increased from 58 to 69, and the number of scholars, too, has grown. A lot more needs yet to be done in this regard, however.

The number of students in our schools shows a slight decrease from 1,027 to 1,010. In 1958 we had our first girl college student, and we press on, though with a rather more carefully designed scheme, with our higher education programme.

The Life Boys' Bungalow

IN the midst of the jungle near the small township of Balliguda in the Kond Hills, India, stands a new mission bungalow. Its erection was made possible by the generous gifts of the Life Boys of Great Britain, raised during their Christmas Appeal of 1957. With the £1,800 which they gave the site was bought and fenced, a well dug and the four-roomed bungalow erected.

The new bungalow is long and narrow with a main veranda on one side. All the rooms are small but the house has been planned to be cool in the hot weather and warm in the cool season.

Long journeys

The Rev. Bruce Henry supervised the building of this bungalow. Every week he made a forty miles journey over mountain roads to give instructions to the builders. Sometimes he travelled in "comfort" in the mission jeep, at other times he made the journey in an over-

crowded bus. At the moment Balliguda is the bus terminus.

Since Mr. Henry is not a trained builder the erection of the bungalow presented him with many problems. But these were overcome by "much prayer and thought".

The bungalow, standing in an acre of ground, is shaded by three huge mango trees. On the other side of the trees is a newly begun kitchen garden. The jungle is so close that at night wild animals, including leopards, often roam in the garden.

A Forest of Demons

On the eastern side of the garden and almost adjoining it is an area of ancient *sal* trees, known as "the forest of the demons". The landowners of this plot believed that evil spirits lived there and consequently avoided it. However, when it was seen that the evil spirits had no adverse effect on the missionaries who moved into the new bungalow the trees in "the

forest of the demons" were cut down and the ground ploughed in preparation for sowing. So already local superstitions are breaking down under the influence of the Gospel.

Balliguda itself is a tiny township—the post and telegraph office, the police station, a small hospital and an even smaller gaol are the main buildings. But it is an important market centre where people from surrounding townships come to buy and sell.

Opportunities for Evangelism

The church in Balliguda has as pastor Daudo Naik. He is also pastor of Sendrimila Church four miles away.

The whole area around Balliguda is one of evangelistic opportunity. The numerical growth of the church is continuing largely through the witness of local Christian laymen. The conviction that "Jesus God" alone can meet the need of the hill people in this area often comes from seeing how Christ has affected the lives of relatives and friends.



(Photo: Bruce Henry)

A pastor in the Kond Hills baptizes a believer

Where the Plains and Hills Meet

(continued from page 84)

has come and is extending, that the Church of God stands and withstands.

Our problems are many, our weaknesses manifold, our opportunities unending. The unfinished task is urgent and should be a challenge to us all, for the time is short. The harvest truly is plenteous but the labourers and resources are few. Pray ye therefore the Lord of the harvest.

Her Mother-in-Law Never Forgot

By D. M. PHILCOX

THE Gaya Mission school teachers were sitting in their quarters one evening singing Hindi *bhajans* (hymns) as they often do. When the Hindu woman arrived from whom they buy cow-dung cakes for fuel, to their surprise she said, "I know that hymn. I know about Jesus Christ".

The woman had been coming for some time but had never before said anything like this. So they asked where she had learned the *bhajan*. Had she ever attended a Mission school somewhere?

This is what she told them. "No, I have never been to school. My mother-in-law has told me about Jesus Christ and she has taught me some hymns too."

Every morning she prays

When they asked if the mother-in-law had been to school she said, "My mother-in-law did not go to school and cannot read. My father-in-law and his family used to live on this compound when a horse conveyance was used. His work was to cut grass for the horse. The teachers, especially Asenath Bua, used to talk to my mother-in-law about Jesus and from her she learned these hymns and she learned to pray to Jesus Christ too, and she still does so.

"Every morning and evening she says to all of us in the house, 'Now I am going to pray. You must all be quiet.' She goes to her room and kneels by her bedside and prays. We keep quiet until by coughing she signs to us that she had finished. She has taught us some hymns and



(Photo: D. M. Philcox)

Schoolchildren at Gaya, North India, proudly show their Bibles and Testaments, just received

she talks to us about Jesus Christ.

"On Hindu festival days when we are getting ready to go to the temple, she says, 'Why are you going to worship those idols? They have been made by men and can do nothing for you. They cannot hear your prayers. Why do you not worship my Jesus? He will hear you when you pray'."

"Never forget my Jesus"

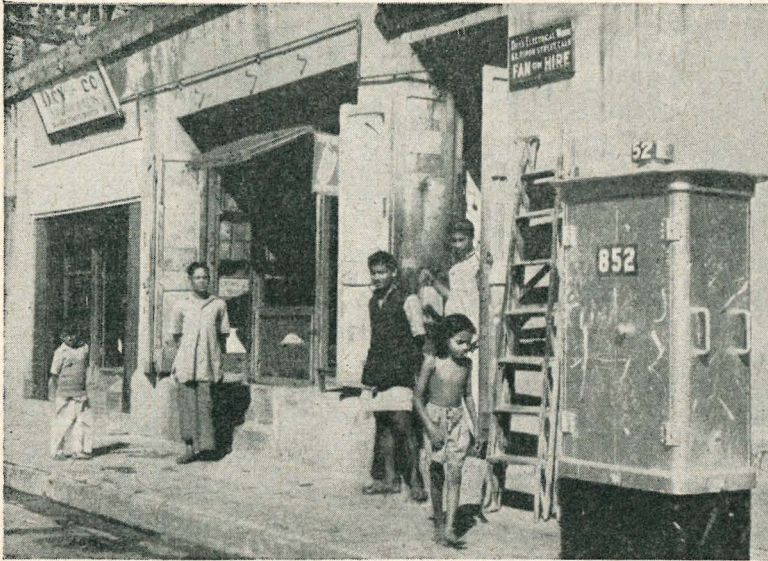
It was in 1925 that a motor replaced horse transport for the women's work in Gaya so the woman with her family must have left our compound then. Asenath Bua had left to be married at least twelve years before that but she was still living in Gaya. She has since passed on but when I was telling her daughter about the old

woman she said, "I can remember her visiting my mother from time to time. She used to say 'Bua, I will never forget you,' and Mother would reply, 'It does not matter if you forget me, but never, never forget my Jesus'."

As far as we know the old woman had never attended any church service and she had no Bible, nor could she read one if she had it, but through all these years she has remained faithful to what she had learned about Jesus Christ, and had taught others about Him. We might never have heard of her. Probably there are very many more like her of whom we never hear but who having heard the Gospel story in school or elsewhere have hidden the seed in their hearts and it has brought forth fruit.

Calcutta Christians Deserve Better Living Conditions

By MORFUDD EDWARDS



(Photo: Gateway Films, Ltd.)

In a Calcutta street

HAVING spent my years out here in country towns and districts I find myself contrasting my experiences here with those of the country areas. These are necessarily quite different. No more the long tiring treks to distant villages with dust-filled ruts in the roads and shadeless stretches to cover in the heat; but on the other hand with the convenience of buses, trams, rickshaws and taxis that carry me anywhere in Calcutta there are narrow, dark, mysterious and filthy dirty lanes to pick my way along to hidden dwellings invisible from the macadamized modern roads.

Ever since Partition Calcutta has been shockingly over-populated. Small dwellings built for average families are now sub-let into single rooms where four, six, ten or more people live. Parents with, say, five children in

one room, fill it with one enormous bed stretching from wall to wall leaving a tiny passage for table, chair, and meat safe, with perhaps a cupboard as well.

No separate kitchen

The family eat on the veranda floor where mother has cooked the meal on a fire made in a bucket (lined and shaped with baked earth). She has no kitchen at all, let alone a modern hygienic one, no sitting room, no children's bedroom, no space for entertaining friends, nowhere to dry clothes on wet days; consequently that one room becomes most unpleasant and unhealthy with the wet family washing hanging down around one's head.

The average working man, the clerks, the drivers, conductors of trams, the mechanics, shop assis-

stants and numberless others live in such conditions.

The majority of the Baptist Church members are such people—for very few are rich or cultured. I am disheartened when I see these hard-working church members living in conditions completely unworthy of them. They deserve far better than that, at least a three-roomed house with sanitation, bathroom and small garden. Nevertheless they make the most of what they have and keep it clean and as neat as possible.

One very young wife, house-proud like many western sisters are, whitewashed her one and only room for Christmas. She had no brush so used a piece of cloth wrapped around her fingers, with the result that she sustained burns from the lime.

Married After Two Meetings

(continued from page 87)

training has been done across the border to those chosen to be sent out to receive instruction. Yet today they have 20,000 church members in Manipur and 8,000 in Burma and 96 full-time workers.

Rochunga determined to be married by Rev. W. Corlett (who had baptized him) in Carey Church. His wife is a charming young woman just finishing her University course in Shillong. After their wedding they joined in the Ter-Jubilee celebrations of the church and I am sure they felt that their wedding ceremony ended with the meeting's closing hymn—"To God be the glory, great things He hath done".

MARGARET KILLIP

Trained Teachers Urgently Needed

A trained teacher, particularly a trained English man teacher, is a rare sight on our mission stations in Congo. In fact, there are only four such schoolmasters in the whole of our Congo mission. All other boy's educational work is done by pastoral missionaries. Tied up with their educational work they have only limited time for pastoral work. Their visits to huge districts to examine inquirers for baptism, to settle church quarrels and give pastoral care and oversight to new Christians must be squashed into school holidays.

The new and growing Congo Church has great need of the pastoral care that these ministers can give. They are called to build up the Church. Christian education is also vitally necessary for the children and young people of this growing Church. The demand for Protestant education in Congo forces men called to a pastoral ministry to spend a great part of

their time in educational work. No one considers the present situation satisfactory.

"But where are the schoolmasters to be found?" asks a missionary on the field. The problem remains. Schoolmasters are wanted who will come forward with their gifts and training and thus release ministers for the work for which they have been trained and to which they are especially called. The Congo churches sorely need the pastoral care which these ministers can give. They equally need dedicated men teachers.

Record Number of Baptisms

For West Dinajpur, Bengal, the year 1958 was one of remarkable ingathering. There was a record number of baptisms, most of those being baptized coming from non-Christian communities. Several new churches were established.

Largest Convention Ever in Rio

It is estimated that the Tenth Baptist World Congress will be the largest convention ever held in Rio de Janeiro. About 15,000 delegates are expected to register, of whom 10,000 will come from the Baptist churches in Brazil. Visitors to the night sessions and the mass evangelistic rally at the close of the Congress is estimated to boost the total attendance to perhaps 200,000.

The meeting is expected, therefore, to be one of the strongest evangelistic witnesses ever known to Latin America, a nominally Roman Catholic area.

Rio Baptists are among the fastest growing Baptist groups in the world. There are 121 Baptist churches in Rio proper and another seventy-two in the suburban areas. Every one of these churches is self-supporting.

Brazilian Baptists now number about 165,000. The constitution

of the country guarantees full religious freedom. Rio Baptists have been conducting open-air services in the city's parks on Sunday afternoons for the past few years without interference. The services have proved so popular that often there have been two services in one park: the Baptists at one end and the Roman Catholics at the other.

For Christ and His Church

At the beginning of March a series of special meetings was held at the Howrah Church with a view to deepening the spiritual life of its members.

The theme was: For Christ and His Church; and the principal speakers were Rev. Bruce Henry and Rev. Subodh Sahu.

Church Union in North India

The time-table for making decisions concerning the Plan for Church Union in North India has been revised as follows:

1. The Provincial Unions are to discuss the Plan and make recommendations to the District Unions by January 1960.

2. The District Unions are to discuss the Plan and make recommendations to the constituent churches before June 1960.

3. Each church is to consider the Plan and make its decision before the end of 1960.

4. The District Unions are to consider the replies from the churches during early 1961 and report to the Provincial Unions by June 1961.

The final edition of the Plan has already been translated into the regional languages.

New Associate Foreign Secretary

At the January meeting of the General Committee it was decided to nominate Mr. H. W. Carter, B.Sc., Associate Foreign Secretary with responsibility for the South Asia field in succession to Rev. W. C. Eadie who is due to retire.

Mr. Carter has served for thirty-five years abroad. After five years at Faridpur he went to Lungleh in the South Lushai Hills where he has remained since 1930.

It is expected that Mr. Carter will take up his new duties at the Mission House in September.

"Preaching Today"

The Baptist Union Lay Preachers' Federation has just launched a new little magazine for lay preachers: *Preaching Today*. The first issue contains some excellent material including an article on "Prayer and Public Worship" by R. E. O. White, an article on "The Inner Life of the Preacher" by Denis Lant, and several book reviews.

The Editorial Board consists of Mr. C. R. Batten, Mr. Gordon Fitch, Dr. J. W. Ashley Smith and Mr. J. E. T. Hough.

Letter from New Delhi

No. 13

By R. F. TUCKER

GREAT publicity was given in February to the opening, by the President of India, of the Bhilai Steel project. This event marks another step forward in the industrialization of India. Bhilai is in Madhya Pradesh, just over 500 miles from Calcutta and nearly 700 from Bombay. The plant includes nearly 200 coke ovens, three blast furnaces, steel melting furnaces, rolling mills and a power plant of 24,000kW. It is estimated that it will require 2.5 million tons of iron ore each year for the production of rails and heavy structural iron. The plant has been erected with the co-operation of Russian specialists and it is estimated that there is a Russian population, including wives and children, of about 1,300 living in Bhilai. It is anticipated that over 25,000 people will be employed in the plant and that the works will eventually require 7,500 engineers. Many of the latter, who are already there, have had their training in the U.S.S.R.

New Engineering College

Just before the Bhilai project was opened Prince Philip, Duke of Edinburgh, laid the foundation stone of a new Engineering College in New Delhi. My wife and I attended this ceremony as the new College is situated about one mile from the site of the proposed new Church in South Delhi. The College will cover an area of 150 acres and will have residential hostels for a thousand students as well as accommodation for professors and other members of staff. British industry has contributed a large sum of money for the foundation of the

College, as has also the British Government. We are told that in the early years many of the professors will come from the United Kingdom.

Co-operative farming

With industrialization going on apace the magic word for the farmers is "co-operative". Co-operatives of one sort and another are being formed throughout the country, some sponsored by missionary groups but many more by the agencies of Government. Only recently the Congress party launched a big scale campaign to increase co-operative farming. This campaign has not been without its critics who have pointed out that co-operative farming in other countries has not been successful and experience has shown that farmers often lose initiative with consequent poorer harvests. The perfect way of making available to small farmers the advantages of modern agricultural implements and methods has yet to be found.

Employers are finding more and more that they have to consider the demands of their employees. There are today many strong Trade Unions which, in so far as they prevent the exploitation of labour, have their place. Demands for increases in the pay of their members to meet the continual steady rise in prices and to provide for better standards of living are frequent. Disputes, however, do arise from apparently trivial things and strikes and processions take place from time to time. Although all the Unions are not equally well organized it is interesting to note some of the

groups which have banded themselves together to demand their rights and protect their interests. For example, here in the capital every form of public transport seems to have its Union for its workers. Bus drivers and conductors, taxi drivers, scooter-rickshaw drivers and the "tonga-wallahs" (the drivers of horse-drawn carriages)—even the shoe-shine boys and hawkers of knick-knacks on the pavements of the Capital have their associations which are, it seems, mainly concerned to safeguard their members against too many raids on their illegal practices by the city police!



Mr. Cyril Petch, J.P., who has recently taken up his duties as Secretary of the Baptist Men's Movement, with his office at the Mission House. A past-president of the Movement, he is already well known and greatly respected

BACKGROUND TO PRAYER

For use with the Prayer Calendar

The Kond Hills

One of the areas in Orissa where there has been a remarkable response to the Gospel is that of the Kond Hills. Our work is centred upon Udayagiri where normally there are about fifteen missionaries.

Some are medical missionaries who serve mainly in the Moorshead Memorial Hospital but who also travel out to dispensaries. Others are preachers, pastors and teachers who have the care of the sixty-nine churches of the area and train, help and encourage the local pastors, evangelists and teachers.

Last year there were about 360 baptisms in the area and 800 were under instruction in preparation for baptism.

Belgian Congo

In Léopoldville, the capital, there are three churches with large memberships and a number of schools. The African city is overcrowded and recently there has been a considerable amount of unemployment giving rise to unrest. Like other parts of Africa, this region of the Congo is disturbed through developing nationalism and a certain amount of racial tension.

In the city are the headquarters of our own Society and of the Congo Protestant Council. Their staffs have had a very difficult time.

Other centres in this Lower River region are Kimpese, where there is the Protestant Medical Institute and the College for Teacher-Evangelists and Pastors, Wathen, Thysville and Kibentele.

In all these there has been unrest and a good deal of trouble from a pseudo-prophet movement (Kimbanguism).

ACKNOWLEDGEMENTS

(To 10th April, 1959)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., in memory of Mrs. A. S. Foster, Hitchin, £1 1s.; Anon., Barnet, £1; J.W.D.A., £1; Anon., 10s.; C.W., in memory of Mrs. Piper of Southgate and Cuffley, £1; H. Stonelake, in memory of Mrs. Bell, £1; Mr. and Mrs. J. Almond, in memory of Mrs. Bell, £1; L.N., £5; Anon., £3; Anon., £7; M.D.C. (Wales), £2; Easter Gift, £1; "Gift", £500; M. and M., £81 13s. 1d.; A.H., Scotland, £5; Anon., £5; A Scottish

Baptist, £2; E.S., Parkstone, £4 10s.

Medical Fund: Anon., £1; "In Jesus of Nazareth's Name for Leper Children", 5s.; Provided For, £2; Anon., £1; Anon., for Lepers, £2; Anon., 7s. 2d.; To aid leper children, T.I.M., £1.

Angola Hospital: "A.N.R.", 6s.; A Member of Grove Road, New Southgate Baptist Church, £1; "J.", £1; "Potential Medical Missionary", 3s.; Anon., 6s. 6d.; "N.R.", 3s.; Anon., per Satterlee, Browne, Cherbonnier and Dickenson, New York, £1,770 7s. 2d.; N.R., 3s.; T.E.G., £2.

Legacies

The following legacies have been gratefully received:

		£	s.	d.
<i>March</i>				
12	Rev. E. Barlow	25	0	0
16	Mrs. G. E. Crooker	300	0	0
	Miss M. Wood	75	0	0
17	Miss M. E. M. Marshall (Training Medical Missionaries) ...	734	2	4
23	Miss D. Goddard	23	9	2
26	Mrs. M. B. Strange	50	0	0
31	Miss M. Prior	4	11	8
<i>April</i>				
4	Miss L. Hope Dexter (for Congo)	454	0	0
6	Miss E. S. Taylor (further payment)	300	0	0
7	Miss Florence E. Chell	108	0	8
9	Miss Elizabeth Burt	20	0	0
10	Miss J. S. Day (Income Tax Refund)	15	16	0

MISSIONARY RECORD

Arrivals

- 13th March. Rev. W. C. and Mrs. Fulbrook, from Thysville.
- 26th March. Snr. A. Ferreira, from Portugal, for study at Birmingham.
- 3rd April. Rev. R. C. and Mrs. Cowling, from Colombo.
- 10th April. Miss M. Phillips, from Bolobo; Miss L. M. Fagg and Miss S. M. Harris, from Yakusu, all by air.
- 12th April. Miss P. M. Kenyon, from Baraut, and Miss V. Yates, from Dinajpur.
- 13th April. Miss R. W. Page, from Léopoldville; Rev. D. F. Hudson, from Serampore.

Departures

- 21st March. Rev. N. A. and Mrs. Outlaw and three children, for Sambalpur.
- 2nd April. Rev. L. J. and Mrs. Jell, for Lingungu.
- 3rd April. Dr. and Mrs. A. R. Taylor and child, for Chandraghona.

Death

- 1st April. At Worthing, Rev. P. N. Bushill, B.A., India Mission, 1914-1925; member of General Committee.

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JULY 1959

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



(Photo: N. B. McVicar)

A baptismal service at the New Zealand Baptist Mission station at Agartala, Tripura, India

We Must Encourage by our Giving

IF I give a pound to the B.M.S. how much of it will actually be spent abroad on missionary work? Believe it or not, the answer seems to be twenty-one shillings!

Of course, it costs a good deal to maintain the Mission House in London, pay its staff and meet the expenses of propaganda, publicity and deputation. But in the year which ended on 31st March the Society received directly from the churches at home £236,530 12s. 1d. and actually spent £239,450 0s. 4d. abroad. (This latter figure does not include the salaries and expenses of those at the Mission House responsible for field administration).

Increased giving by the churches

How was this possible? One part of the answer is that the Society spent more than it received, hence the deficit of £6,431 11s. 9d. The other part is that, in addition to what it received directly from the churches, the Society had to use £44,365 10s. 2d. from legacies, £22,000 from the proceeds of the Congo Land Sales, £2,838 from the sale of other property, £21,847 5s. 2d. from other reserve funds, and various amounts received on the fields.

A most encouraging feature of the accounts last year was the considerable increase in the giving from the churches. In the previous year the churches contributed directly £228,395 14s. 4d., so that the increase last year was £8,134 17s. 9d. But in that same year the churches contributed also over £8,000 to the Angola Medical Appeal and £16,238 5s. 8d. more than in the

previous year to the clearance of a deficit. Altogether then the giving of the churches was up by over £24,000. Here then is cause for profound thanksgiving.

Present needs

But what of the needs of the present year? By 13th October it is hoped to raise the £25,000 needed for the reorganization of medical work in Angola. That means an additional £17,000 in this financial year. The estimate for the year, as approved by the General Committee last November, is £351,777, which represents an increase of £9,685 over the previous year's estimate and of £47,712 over what was actually received from all sources apart from contributions to the deficit.

Can the churches face such a task? There is no doubt that they can and will. There are about 324,181 names on all the church rolls of Baptist churches in Great Britain and Ireland. A number of churches do not contribute at all to the B.M.S., many contribute who are not church members though regular members of Baptist congregations. What then is asked for cannot be on average much more than a guinea per person.

Sacrificial giving

Of course, many are giving a great deal more than that. And it follows that many are giving a great deal less, and some nothing at all.

Most of those who now contribute to the B.M.S. give most generously, some sacrificially. Our main task is to convince an ever increasing number of church members of their obligation as Christians to take a worthy part

in the missionary task of the churches.

A leading article in *The Times* some weeks ago referred to the changed situation confronting Christian missions. The writer had in mind particularly the work of missionary societies within the Church of England and especially the C.M.S.

"The modern missionary," he asserted, "goes out from a national society less confident in the unique claims of its own religion and less eager to win the rest of the world for the religious beliefs in which it is itself less zealous. It may see in the spread of Christianity certain incidental advantages; it may judge it to be a bulwark against Communism or a moderating influence on nationalism, but it does not rate evangelization as 'a duty highly incumbent' upon its members. The missionary, it may be assumed, does not share these doubts; but their prevalence must be a discouragement to him."

Spiritual causes

The measure of truth in this assertion is obvious. Two questions arise for us. Are we who are members and adherents of Baptist churches unconsciously influenced by the prevailing mood in Britain regarding the spread of our Christian faith? If so, that would account for the fact that many still give but little to the B.M.S. The financial problem is essentially from spiritual causes. Do we by our lack of enthusiasm in giving discourage our missionaries who on the field already have sufficient to hamper and harass them?

The First Three Months were Exciting

By OLIVE M. ROWETT

IT is just three months since I came to Balurghat, yet it seems as if a lifetime of new experiences has been crowded into that short time—the flight in by plane over the plains of Bengal, vivid green at that time with the new rice crop; the welcome at the airstrip by a crowd of local Christians; beginning of language lessons; the first visits to some of the villages; the fun of my first village rice meal; getting to know people who now seem old friends. But I am racing ahead, and you will be wanting to know something of what Balurghat is like.

Ancient and modern mingle

Balurghat itself is a fair-sized town two hundred miles north of Calcutta, and at present the centre of West Dinajpur district. The district is about one hundred miles long and thirty miles wide. The people of the town are Bengalis, mainly Hindus, but in the surrounding villages live Santals and Mundars, two of the largest animistic tribes of India.

One gets an impression in the area of an unexpected mingling of ancient and modern. The main road which runs past our bungalow is itself a development of the last few years, and on it a passing bus, part of a regular service, may well be followed by a convoy of creaking and aged buffalo carts. A mile along the road is the airstrip, where the passenger - cum - freighter plane from Calcutta lands four times a week, forging a closer link with the rest of the world than was possible a few years ago.

The airstrip is surrounded by ricefields, where in due season

the rice is planted and cut by hand, and often also threshed, husked and winnowed by hand as it has been for centuries.

Opposite us and alongside the mud and thatch houses in which most villagers live, is an imposing white semi-circular building, a hospital due to be opened within the next year.

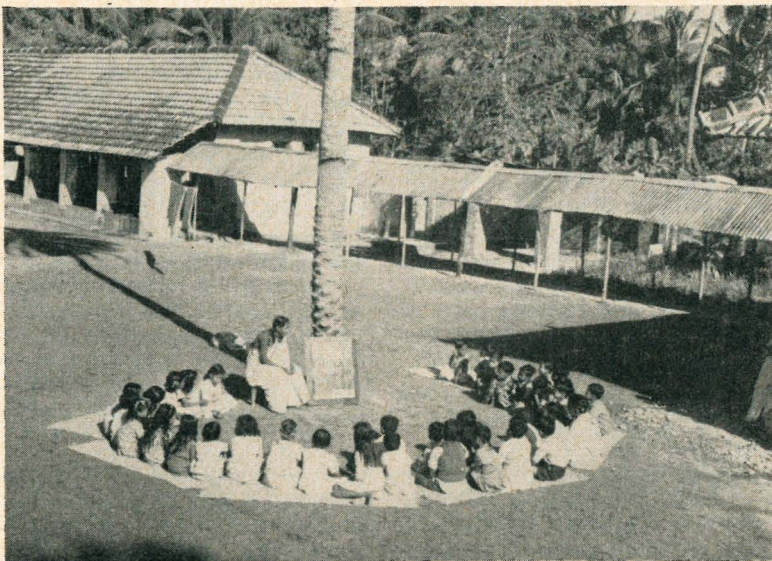
A thirst for knowledge

Many Indians seem to have an intense thirst for education, and it is a common sound at night to hear the singsong voice of some student learning his books by heart. It is not unusual for even small children to have a private tutor for special coaching to pass an exam.

Balurghat is a most encouraging place in which to begin one's service, for among the Santals and Mundars at least the Gospel

is heard eagerly. Few Hindus have yet joined the church but there are now many Christians among the Santals and Mundars; about 1,000 are church members and the Christian community numbers 2,000. There are congregations in nearly fifty villages, some with a membership of over one hundred, others with only two families. Each year new villages are added. Here, where the family is such a strong social unit, the Christian message is often spread through the family, and work in a new village is often started through the contact of someone's uncle or brother living there.

Apart from the missionaries there are now five ordained Indian pastors, as well as lay pastors or leaders in each of the villages. Each month a one-day Bible Class is held for training



Sunday School in the sunshine in West Bengal

these leaders. It was a great experience to be present in December at the ordination service of two of the pastors, who were trained at a Santali-speaking theological college. Even with my lack of Bengali it was easy to sense the thrill of expectancy in the church at the promise of service which these ordinations envisaged.

I wish you could visit one of the villages with me. We would go along the aisles through the rice fields, through a clump of trees, past the village tank, to a group of mud-and-thatch houses. A typical homestead has three buildings and a stable built round a central courtyard. Often the mud walls, plastered with clay to give a smooth surface, are decorated with flower paintings or geometric patterns. The people are charming folk and would greet you with friendly faces and generous hospitality. They have a flair for making one welcome.

A thrilling experience

It was a thrilling experience to be present at a First-fruits Service in one of the Mundar villages, when the first of the rice crop was brought and offered to God. This service was especially meaningful since the past year has been a particularly difficult one in this area. The previous year's bad harvest was followed by a late monsoon and the first of last year's rice crops failed. In view of the hardship all this meant it was a special joy to share the thanksgiving of the people in the abundance of this latest crop, and the value of the stacked baskets of rice being offered to God seemed to me beyond rubies.

One new aspect of the work is a scheme for Sunday schools, which was launched at the recent monthly Bible Class. Up to now there have been Sunday schools

in only a few of the villages. Leaders for the Sunday schools are to be chosen in each village and they will be asked to come in to the Bible Class each month for a training class. At first the Sunday schools are intended to give teaching to the children of Christian families. The task of keeping an eye on all these new Sunday schools and of initiating teacher training is a big one and needs our prayers.

Learning the language

At present my time is taken up with learning Bengali, and in March I shall be going up to Language School at Darjeeling for three months.

Recently I was able to attend the meetings of the Bengal Baptist Union Assembly at Bishnupur and to meet Baptists of the West Bengal area. One of the highlights was a stirring address by Professor Biswas of Serampore, on the urgency of the proclamation of the name of Jesus Christ in India. Professor Biswas spoke of his recent visit to England and it was apparent that he found great inspiration from meeting Christians there.

Coming to another country and worshipping God in a new land with Christians of another race has been a great new experience for me. It is easy, in spite of all we know to the contrary, to link God's presence sub-consciously with our familiar places of worship and service, and like the Hebrews in Babylon to be surprised to find Him in a strange land. The opportunity of worship here, though in another tongue, has given me a deeper sense of the world-wide worshipping community and of God's universal rule.

In closing may I ask for your prayers for the work here. Will you pray for the training of leaders at the monthly Bible Classes, for the new Sunday



(Photo: N. B. McVicar)

A missionary studying the Bengali language at Darjeeling. With her is her teacher or "pundit"

school work, and for all who are young in the faith? Will you also give thanks with us for the faithful proclamation of the Gospel here?

British Churches Send Help to Tonga Islands

Niue is one of the Tonga islands in the South Pacific. Early this year it was devastated by a hurricane which wrecked one hundred and eighty homes and three mission schools. Fortunately only five people out of the five thousand population were injured, but food and water supplies were destroyed.

On the appeal of the London Missionary Society (with which are associated all the churches on the island) the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches came to the rescue. A fund was raised to which the British Council of Churches sent £1,000, the United Church of Canada £1,000, Sweden £330 and Germany £500.

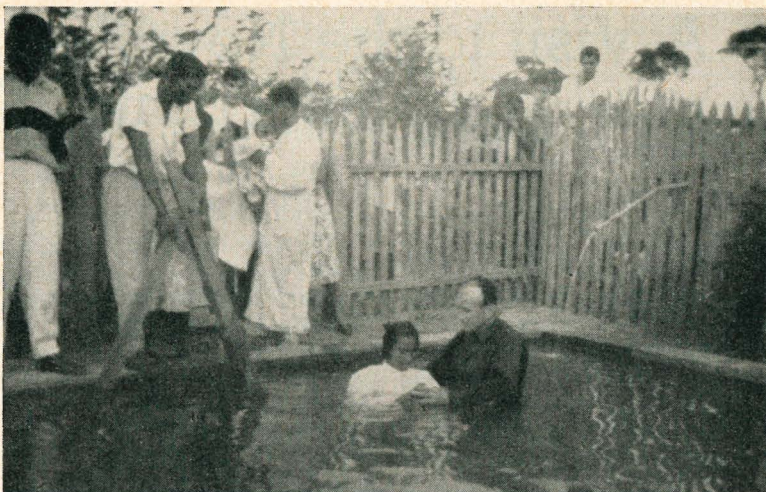
Just one month after the hurricane a cargo of bread, rice and canned meat was shipped from New Zealand to Niue.

Miss Carbery to Leave B.M.S.

Miss May Carbery, who has for the last four years been Secretary for Women's Work at Home, is shortly to leave headquarters. She has found it necessary to resign owing to the ill-health of her parents with whom she must now live.

Her departure will be very much regretted both in the Mission House and in the country. Her friendliness and quiet efficiency have won her widespread regard.

She succeeded Miss K. M. Hasler in 1955 after serving overseas as an educational missionary at San Salvador and Bembe in Angola. It was on account of her parents' health that she had for a time to withdraw from service on the field to which she hopes one day to return.



Rev. A. C. Elder baptizing a convert at Cianorte, Paraná, Brazil. The forming of a growing church there last year was a landmark in the history of the B.M.S.

Passion Scenes Portrayed with Terrifying Realism

"Terrifyingly real" was the description one eyewitness gave of the crowd scenes during Yalembe's Easter Passion play at the Good Friday service. The words "Crucify Him! Crucify Him!" were chanted with an African rhythm and the large congregation watched and listened in hushed silence as two-foot figures portraying the Passion story were moved on a huge flannelgraph board.

As Rev. Ben Thomas moved the painted figures and groups, hidden African students gave dramatic readings of the Gospel narratives. Commencing with the story of the Last Supper and Judas' betrayal, they read with great feeling and dramatic intensity the accounts of the Agony in the Garden, the scene in the Judgment Hall, Peter's Denial and the Crucifixion.

On Easter Sunday the story was continued to an even larger congregation. The hidden students read the story of the Resurrection as the scenes were portrayed on the flannelgraph and with tremendous zest the great crowd sang "Jesus Christ is Risen today". It was a moving Easter Service.

Easter week-end was also the time for the tri-monthly communion service and church meetings at Yalembe. It was a packed week-end with meetings to examine inquirers, deacons' meetings and a Church Council meeting. The joy of Easter was reflected in all these and on Sunday morning twenty new Christians, the majority of them men, were baptized.

During the course of the week-end the administration of church finance was handed over to three church leaders. They accepted their new responsibility with great dignity.

To add to the joy of the week-end seven girl inquirers from the Yalembe school were recommended by the deacons for baptism in three months' time.

12 New Recruits

At its April meeting, on the recommendation of the Candidate Board, the General Committee of the B.M.S. accepted twelve new candidates. Of these two were ministers, three were doctors, two were nurses, and five were teachers.



Mr. D. H. M. Pearce, L.D.S., R.C.S. (Eng.) who has recently left to join the staff at the Protestant Medical School and Hospital at Kimpese, Belgian Congo. Mr. Pearce, a member of the Bloomsbury Central Church, is a dentist and received his training at the University College, London. Before going to Congo he took a course at St. Andrew's College, Birmingham

Gifts may be sent direct to:
The General Home Secretary,
B.M.S., 93, Gloucester Place,
London, W.1.

A Visit to the New Zealand Baptists in the Tripura State

By NEIL B. McVICAR

THE Province of Tripura, with a population of approximately 700,000, is about 120 miles by 75 miles in size. Density of population is approximately 100 per square mile. This State is sandwiched between others. In the north-west it adjoins Assam, in the north-east it adjoins the North Lushai Hills, in the south the Chittagong Hill Tracts, East Pakistan, and in the West it again joins East Pakistan. The capital of the State is Agartala with a population of around 50,000.

The Province is naturally divided up by a series of four or five parallel north-south hill ranges. The highest is the Jampui Range, which is approximately 3,083 feet. Wild animals such as elephants, tigers, panthers and a small black bear are to be found in various parts of the Province.

The population of the State is made up of approximately 547,000 Hindus (78 per cent), 123,000 Moslems (20 per cent), and a few Buddhists. The main groups are the hill tribes, of which there are about a dozen different types.

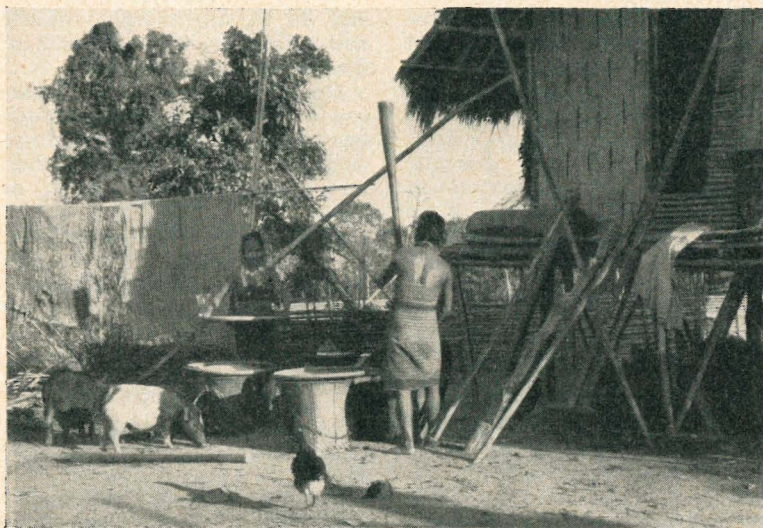
Among tribal people

In Tripura there are about 3,400 Christians and sixty-six churches. During 1958 there were 199 baptisms. The Mission at work in the State is the New Zealand Baptist and it has been a great joy to have had reasonably close contact with our fellow Baptists in the area. On two occasions my wife and I have spent our annual holiday with Dr. and Mrs. L. Sanson, at Agartala, and through their kindness and hospitality have



(Photo: N. B. McVicar)

A Christian of the Darlong tribe
with her baby



(Photo: N. B. McVicar)

Two women of the Riang tribe, Tripura, preparing grain

been able to see and observe something of the great ministry that is going on in the area, particularly among the tribal peoples.

Friendly and hospitable

For about four days, with the Rev. Gordon Jones of the N.Z.B.M.S., I visited and stayed in the village of Darchoi amongst the Darlong tribe. This village, about ninety miles north of Agartala, had a particular interest for me as a B.M.S. missionary, as it was at this village that Dr. Daintree of the B.M.S. worked for a time. She is still remembered. The people are still a bit primitive but very friendly and hospitable. It was a

good experience and a real time of fellowship on two evenings to join in a *siakawm* (singing together) around a fire in one of the homes. Many of the tunes were familiar although most were sung on a minor key. During the evening our vocal cords were lubricated by a drink of tea from bamboos!

The Communion Service on Sunday at Darchoi was a little different from what I had been used to. The elements were broken biscuits and wine. The offerings taken and given included money, hens, eggs, rice and vegetables. The musical accompaniment for singing was the drum. Nevertheless, one was conscious of the presence of the Risen Christ.

An out-door baptismal service

The work of the N.Z.B.M.S. is quite varied, the headquarters being at Agartala. In the town there is a hospital with about twenty-five to thirty beds, a school, a hostel and a Bible school, all of which help and make their contribution to the dissemination of the Gospel. The work of the Society is mainly in the north amongst tribes such as the Darlongs and in the south amongst the Riangs.

While at Agartala we had the opportunity also to witness an outdoor baptismal service in one of the "tanks" so common throughout India.¹ The surroundings and setting were different but the joy was the same as we witnessed a number of young men and women publicly acknowledge Christ as their Saviour and Lord. Please remember our colleagues in the N.Z.B.M.S. as they work in this needy area, that the Church which is growing may be firmly established and that many more may "be added unto the Lord".

The Women of the Calcutta Churches

By MORFUDD EDWARDS

THE Calcutta and Suburban Baptist Church Union has altogether about fourteen churches. Of these six are Bengali. Three or four are very old. Two are churches of quite recent years.

It is encouraging to find in one or two churches there are very keen women's groups praying for and serving their churches in a most admirable Christlike spirit. In contrast to the more backward women of the Balurghat area I find it bracing to my spirit to converse and be in fellowship with these rare Christian women.

Apart from this unique minority there are hundreds of other Baptist women living in all kinds of conditions in one-roomed flats within a radius of two miles of my flat. Others live farther away whom we hope to keep in fellowship with us.

They squeeze into the tiniest room

The custom of these city church women is to meet in each other's houses. Sometimes a dozen or twenty women will squeeze into the tiniest room imaginable sitting on the floor in rows facing each other. Each one will have her Bible and hymn-book with her.

And at least in one meeting each woman will take part in prayer. It is definite, specific and believing prayer. Many of them believe firmly in Divine Healing and pray for sick members and friends.

The funds of this group are used to help destitute people even though most of those who give are desperately poor. Re-

cently they voted ten rupees for one family forced back across the border from Pakistan and left deprived of all they possessed. Two or three weeks earlier they donated twelve rupees to the family of a sick man in hospital.

An awareness of Christian responsibilities

On one occasion when they had accompanied me to a new Christian family some miles out of Calcutta we were returning in the electric train when they inquired how I was paying the expenses of the trip. I explained I had a little money for travelling. "Next time," they said, "we shall pay the expenses from our funds." This spirit is most encouraging and speaks of real awareness of their Christian responsibilities.

One other meeting is similarly alive and keen. Just before Christmas they had a Sale of Work. When I inquired what the proceeds were for, I was told it was to help raise their contributions towards the church's Poor Fund. They hope to give Rs.200/- of the Rs.500/- which the church will spend on the distribution of clothing to the poor. I have been greatly encouraged by this care of the poor.

The church is alive and the women in those churches are at least praying and serving partners in its fellowship. On the other hand these women have not yet begun to shoulder their full responsibilities as members of the church business meetings. Maybe when that day comes we shall hear less of quarrelling and strife in the meetings.

¹ SEE COVER PICTURE



Rev. H. W. and Mrs. Carter with some of the gifts presented to them when they left Lungleh, South Mizo, for Calcutta. Mr. Carter has been elected Associate Foreign Secretary of the B.M.S. and is expected to take up office in the early autumn

In Congo Discipline is Strict for Candidates for Baptism

When a candidate comes forward for baptism in Congo discipline is strict. Each person attends instruction classes and is interviewed by a missionary and a deacon.

But, as one church leader comments, "despite the rapid growth in the church (which would be quicker, were it not for the sifting of the applicants, a difficult task) we are still impressed and burdened by the immaturity and seeming lack of spiritual depth of many, with corresponding lack of knowledge.

"Those who interview the applicants for baptism encounter many a shock at the ignorance of those supposedly instructed inquirers—such as that Jesus' father's name was Adam, and that Jesus died of malaria. On the other hand they receive some inspiring revelation of real depth of faith, of real hardy plants growing in stony ground, with little tending and

watering, only the help of His Holy Spirit.

"A real work of the Holy Spirit is needed to create a thirst for knowledge of God, a horror for sin, and a yearning for a holy life. But much of the responsibility we must accept, because of lack of missionaries to instruct them and perhaps a lack of prayer for them."

Thieves Steal Widow's Food

In the Kond Hills it is not unusual for thieves to come in the night and steal the entire crop of a field.

One widow, who earns very little for she is only a sweeper at the hospital at Udayagiri, saved up over the years and bought a field. One night recently it was completely reaped and she lost her rice crop valued at about £14.

Rice is her staple diet, and she earns only thirty shillings a month.

Insignificant Lead a M

A search for logs and a chance conversation were the seemingly insignificant incidents used by God to lead a man to Christ in the Kond Hills, India.

Some months ago the Rev. Bruce Henry was searching for stout poles to be used in building the new bungalow at Balliguda in the Kond Hills. As he climbed a nearby hillside he came across a young Kond. His name was Korunakoro Mollik and he was guarding a crop of beans against the depredations of a flock of monkeys. He chatted with Mr. Henry for some time, and after giving him a handful of ripe beans, showed him some suitable logs. The conversation at no time included religious matters.

But a few days later Korunakoro came to the mission bungalow and asked for some Christian literature. He had been educated at a Government school ten miles away and could read. He was given some small booklets and bought others.

The New General Secretary

The new General Foreign Secretary, Rev. E. G. T. Madge, B.A., B.D., an old student of Bristol College, became a missionary of the Society in 1935.



Rev. E. G. T. Madge

Incidents to God

Among these was a booklet of Scripture portions, *The Saviour of the World*, published by the S.G.M. He is now saving up to buy a New Testament.

The same day Korunakoro said that he wanted to "join with us" (as he put it) in following Christ. The following Sunday he attended worship at the Balliguda Chapel and has been attending regularly ever since. He also attends the weekly Prayer and Bible Study Meetings.

Although Korunakoro is not yet a fully committed Christian, he is very eager to learn of the things of Christ and very near to accepting Christ as his Lord and Saviour.

Many of the labourers engaged in building the bungalow came from the same village as Korunakoro. Several of these have expressed a desire to learn of Christ. So Korunakoro will be a member of a new fellowship in his own village.

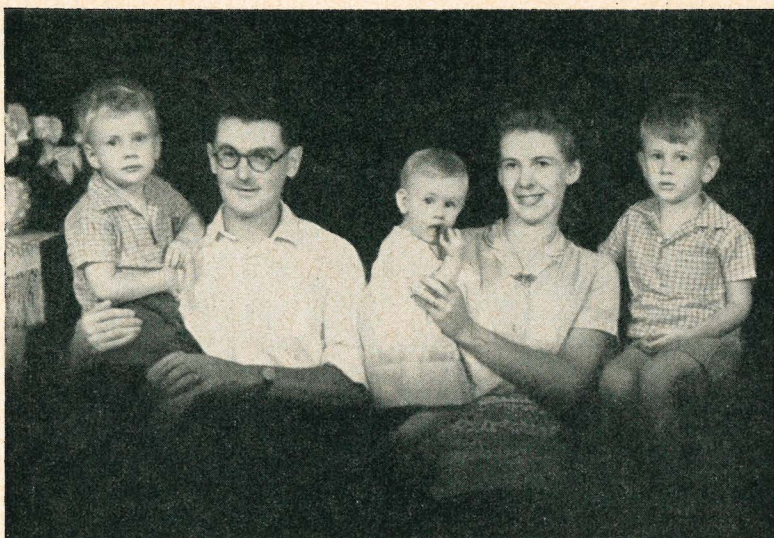
General Foreign Secretary

He went out to Shansi, China, and served first at Taichow. In the unsettled and perplexing period which followed the Japanese invasion he was at Sianfu, Sanyuan and Taiyuan.

In 1948, when the Border Mission appealed for help he was one of the missionaries appointed. He began to study the Nosu language, but the coming of the Communists badly hindered the mission.

Work in China having become impossible, he accepted the pastorate of the United Free Church, Delhi. So quickly did he win the confidence and esteem of his colleagues in India that when Mr. Scott Wells retired in 1954, he was elected to succeed him as India Field Secretary.

In that post his administrative ability and wisdom soon became apparent, and his election to his present high office came as no surprise.



A recent photograph of Rev. D. E. and Mrs. Winter with their children in Paraná, Brazil. Mr. Winter, after two years as pastor at Waterbeach, Cambridgeshire, went to Brazil in 1957 to join Rev. A. C. and Mrs. Elder

Tribal Barriers are Broken Down Between Christians

In these days when old tribal hatreds are once more a disturbing factor in the life of Congo, it is profoundly moving to know how effectively those barriers have been broken down amongst Christians.

This story began about a year ago when a soldier decided that if he was to give his children the Protestant education that he wished them to receive, he would have to ask for a transfer. In due course the army authorities acted and transferred him to Bolobo.

His little girl was given a place in the third-year class of the Baptist Mission School. The fact that her family were members of an up-river and therefore different tribe to the other children in the school made no difference. She soon found new playmates and made new friends.

Some weeks ago the little girl's mother became seriously ill and eventually died in a Léopoldville hospital. On hearing this sad news, the other children in the class decided to show the girl that they really accepted her as one of them-

selves and to demonstrate their sympathy in a practical way.

From amongst themselves they collected some fifty francs (about 7s.). Then one morning they invited the soldier-father to school and giving him the money asked him to buy something that would last to remind his daughter of school-friends in Bolobo.

Please Excuse My French!

A Congo missionary, who shall remain nameless, points out that it is often difficult to find time to send individual letters to everyone on her list. Her reason is simple. She gives it in this story which she says is going the rounds in Lower Congo.

"In correspondence between two doctors, one added a P.S. to his letter, 'Please excuse the French, my clerk does not know English'!

"The reply from the other doctor was written in his own fair hand and his P.S. read 'Please excuse the English—I have no clerk!'"

A Report on Wathen

By H. J. CASEBOW

THE Church organization here at Wathen is entirely in African hands. Missionaries still carry a large share in the church work but always at the request of our African colleagues. Church finance is in Congolese hands, and that is, for all concerned, both black and white, a happy arrangement. Deacons meetings and church meetings are generally taken by the pastor but I am often called on to deputize for him even sometimes when he is present. Missionaries are expected to take full share in the preaching services and take the lead in women's meetings and are responsible for all inquirers' classes and Sunday school.

Fellowship between black and white

In spite of the increase in racial feeling, fellowship between black and white here at Wathen is very happy and there are times when our hearts are lifted

up in thankfulness to God at the evidence of the real working of His Spirit in the lives of some of those about us.

A new pastor

In August we were happy to receive the pastor already mentioned, Pastor Dioko, into our midst. He had been trained as a school-teacher and had served a number of years at one of our district schools and while there heard the call to offer himself for training as a pastor. He had just finished a four years' course at the Pastors' Training Institute at Kimpese before coming here in August.

Since his arrival he has been doing excellent service especially in getting among the people, visiting them in their villages and encouraging them to stand firm.

From the earliest days schools have played a large part in the work of Wathen. During the year we have had 237 boys and

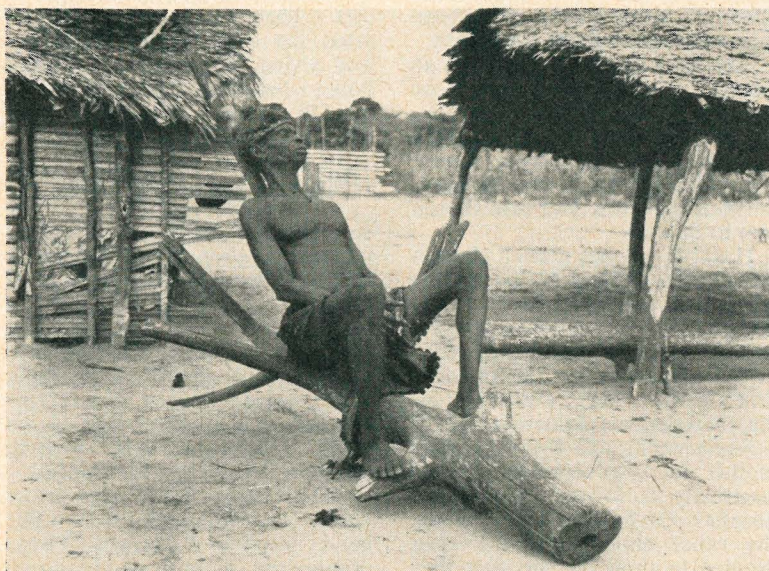


Two Congo hairstyles

78 girls as boarders, and you can imagine that they take some looking after.

The station primary school is comprised mainly of girl boarders from far distances and nearby village children. A school for A-stream children is gradually being eliminated in favour of having the first five years of schooling being done in the regional schools of which we have a number in the district, some of which are being subsidized by the Government. From these schools the best are being picked out to come on to the station to complete their sixth and seventh years. In this way we are able to give an elementary education to a far greater number of children than we could have dealt with on the station and at very little cost.

The Elementary Teachers' Training School was closed in July. At the moment there is not much demand for these teachers



An old man takes a rest. (Note the primitive couch)

of but two years' training, preference being given to those who have been four years at Kimpese. We had fifty-four pupils in the woodwork school all of whom had previously completed their five years of schooling. I am responsible for this school but am not able to spend much time on it and know very little about carpentry, but fortunately I have those who know much more about it than I do on the African staff and they are able to carry on with the minimum of oversight on my part.

Promise of Government finance

The Domestic Science School completed its first year as a post primary school and in September began its second year with twenty-one pupils. The Government have promised to finance the building of two regional schools in permanent materials.



Wathen schoolgirls busy with their needlework. At this school the girls receive a sound all-round education so that they may be good wives and mothers in the Christian community



A Congo dignitary with an ancient bow

We have already started on building them.

In the small hospital we maintain on the station 589 in-patients were cared for and 13,335 out-patients received treatment at the dispensary. The African assistants in the dispensary and maternity sections have shown themselves very willing and helpful and have greatly aided Mrs. Casebow who undertook the responsibility of the medical work when Miss Jennings left for furlough.

Pastor Dioko daily visits the patients when not itinerating in his large district. A weekly evangelistic service has been held regularly for the patients and friends and flannelgraphs have helped greatly in holding their attention and in impressing the story and its message on their minds and hearts.

On Sunday afternoons a regular service is held at the State hospital about three miles from the station. Many of those who attend the open-air service are

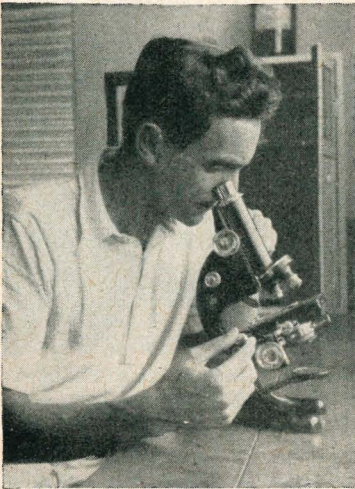
T.B. patients and most appreciative.

On a station such as this there are always a lot of odd jobs needing to be done. We have our own water and light plants and these need constant care. The electric plant seems to be working well now, but the water pump has given a lot of trouble and at the moment is out of service.

These things and the many repairs to buildings, which have to be maintained, and new buildings being erected in the district such as the schools referred to above, make life very full and hardly what you might call monotonous. Also the administration of a large station such as this gets more and more complex and demands much of one's time.

We know that you are thinking and praying for us and the great task before us all out here at this time. Pray that we may be worthy and may use our time and gifts aright to His glory.

Ancient Witchcraft Still Holds Sway Here



Dr. Jack Gray of Bolobo examining a sample of blood

ANCIENT witchcraft in its old form, or in the modern guise of one or other of the heretical sects, still holds sway over many people in Congo.

Our correspondent in the Bolobo area has reported on the allegiance of many to a sect called "Dieu-donné". Each member of the sect possesses a large bottle of "holy water" which is reputed to have the power to protect against witchcraft.

Emotional tension runs high

One of the leaders of the movement is a woman of most disreputable character. Meetings are held at night and emotional tension runs high. To qualify for admission to the sect would-be members must be so possessed of the "holy spirit" as to roll on the ground and give vent to ecstatic utterances.

The movement is in fact a return to heathenism, and the

evil practice of witch-hunting has been revived.

A few weeks ago an old African woman was brought into our B.M.S. Hospital at Bolobo. She had fractured ribs, multiple bruises and other injuries. She had been accused in a Dieu-donné meeting of causing by means of witchcraft the illnesses of one of her grandchildren. She had been attacked, beaten up and kicked.

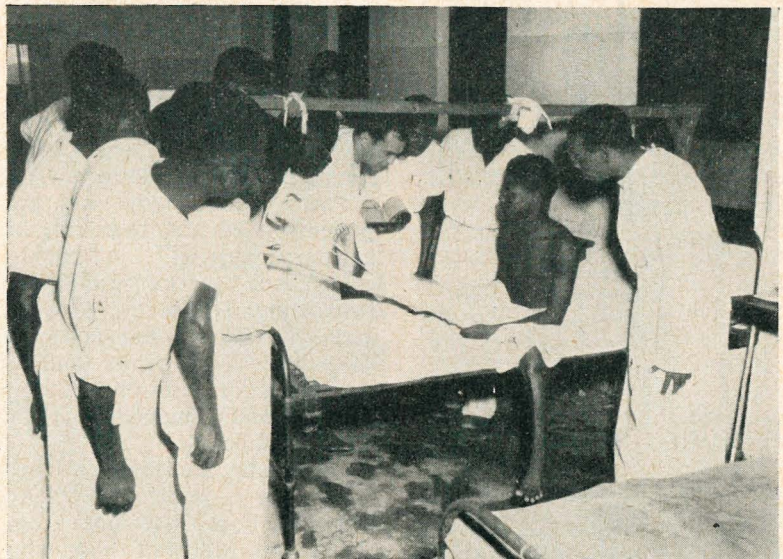
Grandmother lives, but the child dies

The tragic irony of the situation was that the ill child was never brought from the village to the hospital and so died. The old grandmother, in spite of her serious injuries, survived and is fit again, because of the loving care given her in the mission hospital.

Witchcraft in a more blatant form still holds sway over people—even in the midst of such a modern democratic event as an election. A leading man in a village near Bolobo is said to have sold the spirit of a man who recently died to a witch-doctor in order that his son might be successful in the coming elections!

Some time ago Dr. J. Gray removed a stone from the bladder of a man from French Equatorial Africa. On recovering from the operation the patient asked the doctor to give him the stone so that he could take it to a witch-doctor and find out who had put it there!

It is against a background of beliefs like these that Congo church members witness to Christ and His saving Power. Unto us is committed a ministry of intercession for them.



A doctor and students in a surgical ward

The Congo Pioneers and their Methods

Miss Ruth Slade, at one time a candidate for service in Congo with the B.M.S., wrote a thesis for the London Ph.D. on *English-Speaking Missions in the Congo Independent State* (1878-1908). This has now been published by the *Academie royale des Sciences coloniales* of Belgium (400 fr. B.).

Drawing on official reports and original letters, the author presents a careful account of the establishing of the various missions in the period 1878-1885, and of their expansion in the following years till 1908 when Belgium formally annexed the Congo State. She attempts an assessment of the methods used by the missionaries in this latter period, and then deals with the story of the "Red Rubber" Campaign led chiefly by Morel, and its many consequences.

In this story of the Anti-Congolese movement with its complicated political implications the book really springs to life. The author succeeds in holding the reader's attention, and never loses the essential problem in the mass of details.

She describes well the establishment of the missions but falls down a little when she comes to the description and assessment of missionary methods. It is her own method which is responsible for this. She has to draw her conclusions from material available and does not avoid the trap of making large generalizations from small particulars.

Here we are confronted with the major problem of writing history. How old should the historian be when he begins his task? Can one who is still at the university, who has never had experience of missionary work and never visited the country concerned, make a just assessment of missionary methods? This is an important question, for so much of the preliminary research work to historical studies is now done by students preparing for minor doctorates.

However, Miss Slade deserves congratulation for a very fine piece of work, well above average standard in this type of thesis. Her book will repay careful study by all who are interested in Christian missions in Africa.

Prophet Movement Still Leads the People Astray

The Kimbangu prophet movement continues to lead people astray. A revision of the Church Roll in the Thysville area shows that the number of church members has dropped from 2,400 to 1,700.

But as one missionary comments "It is never a great thing to judge the success of a mission by the number of church members or of the number of baptisms a year. What matters is the quality of the members—the depth of the faith and understanding of the things of God.

"Our people are still children in the faith, and like the early Church of Paul's day, so very prone to fall into heresy."

The church in the Thysville area has already been greatly strengthened by the presence of Pastor Dioko, who has now been there nearly a year. He is making intensive tours of the district and prayers are asked "that he may have the strength and courage to continue as he has begun, and that God may richly use him in this area."

Doctor's Success

Dr. Alan R. Taylor, of Chandraghona, East Pakistan, has been awarded the Diploma in Tropical Medicine and Hygiene by the London School of Hygiene and Tropical Medicine.

An Extraordinary Minister

In *Colour-Blind* (Carey Kingsgate Press, 3s. 6d.) L. T. Comber, who was once a missionary in Jamaica, tells the story of a remarkable man—Rev. F. Cowell Lloyd.

Mr. Lloyd is now in his ninety-fourth year and still active, driving his car, occasionally preaching, and writing little books.

He began his ministry as long ago as 1893 at Altrincham. During World War I he was minister of the Denmark Place Church, London. In 1923 he went to East Queen Street, Kingston, Jamaica, and in Jamaica he has remained ever since.

Mr. Comber provides a brief account of his life, and samples of his preaching and writings, but hardly does justice to the stature of his subject.

A Book for Boys and Girls

It is now some years since the Carey Kingsgate Press published a missionary story for boys and girls. Now it has issued a very good one by Rhoda Couldridge (*nee* Harker) entitled *The Boy Who Escaped* (6s.).

It tells of thrilling adventures in the tropical forest of Africa. Mrs. Couldridge knows her Africa and knows too how to relate a story to children. The book will make an excellent reward book.

Shakespeare and the Gospel

How does Shakespeare's knowledge of the Bible show itself in his writings? This question is answered in a little book by H. V. Little, *The Gospel in Shakespeare* (Carey Kingsgate Press, 3s. 6d.).

Not only is there good devotional reading, but also a collection of most telling quotations for preachers and speakers.

Student Problem

In India the number of university students has in ten years increased from 230,000 to 720,000. Problems of teacher-supply are great, and this affects the Christian colleges and schools, where there is a dearth of Christian teachers.

Letter from New Delhi

No. 14

By R. F. TUCKER

ALTHOUGH Independence was granted to India in 1947 there are still adjustments being made which became necessary through the transfer of power. Among them is the matter of Christian cemeteries.

Before 1947 in many places where the British had lived, or where soldiers had been stationed, the U.K. Government had maintained Christian cemeteries. In Cantonments and other cities those who looked after the graves were paid from Government funds. Endowments, so that the graves may be kept in order "for perpetuity", were handed over to the local Government officers.

The question of the upkeep of these cemeteries has been a concern of the U.K. High Commission in India, the Indian Government and the Indian Church ever since. Negotiations were carried on at high level for the release of Cemetery Funds and Endowments which remained in the hands of the new Indian Government. Further, a grant was made by the U.K. Government for the maintenance of cemeteries until such time as arrangements could be made for local Christian bodies to take charge. This period, I believe, comes to an end next year.

Regional cemetery boards

Regional Cemeteries Boards have been set up by the U.K. High Commission and were made responsible for the disbursement of funds available. This proved harder than it sounds for in many places where cemeteries were there was only a small Indian Christian community. Further, they were often quite incapable

of maintaining cemeteries which were no longer being used. Some were already full and had been closed before the British left. Even to maintain "open" cemeteries is a problem for a relatively economically poor Christian community.

For example, the rebuilding of a wall around a cemetery, which may be quite extensive, requires a great deal of money. Again, the money which was left for the maintenance of graves "in perpetuity" now realizes such a small interest that against the high cost of living, the cost of employing a man to keep the graves tidy, the cost of new stone or new lead lettering, is hardly of any value.

When the walls begin to crumble

In various ways the Boards have tried to make arrangements for the cemeteries in their regions. In most cases it has been done through the establishment of local Cemetery Committees with financial help from the local church and from the sale of grass. In some cases where it has not been possible to maintain cemeteries they have officially been allowed to "revert to nature". This has been so in some of the most isolated situations or of very old cemeteries which were "unofficially" already reverting. But, in the main, the local Christians are loath to let the cemeteries go. Sometimes they arrange to keep them tidy by a periodic clean up done by themselves. But the headache comes when the walls begin to crumble and the way is open for cattle to foul and for men to use, thoughtlessly.

The War Graves Commission has been doing very good work here. They are responsible for the graves of both world wars. Where necessary grants are made to local Cemetery Boards for this purpose. They have also gathered scattered graves into War Memorial cemeteries. The one just outside of New Delhi is beautifully planned and kept. Each year a Remembrance Day service is attended by a large number of British, Commonwealth and Indian representatives. Last year top ranking officers of the Indian Army were present and military bands took part.

Some cemeteries are historically important, like those in Calcutta. Again and again grave-stones throw an interesting light on the past. At Cherrapunji they tell the pathetic story of wives and families escaping from the heat only to die in the hill station from dysenteries and fevers contracted on the plains. There is one in Delhi where are the graves of men who were killed in the Indian mutiny. Often a gravestone will point to the resting place of men and women who loved and helped their fellow men and faithfully served Christ and His Church.

A fact to be remembered

The Indian Church is not unmindful of all this, but that which may be of interest for us has not the same interest for them. The fact that Christians are, in many cases, whilst maintaining the cemeteries now for the burial of their own dead, looking after the graves of past generations, is something which needs to be remembered.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

AT the beginning of the month we are asked to remember in prayer our Chinese Christian brethren, particularly those living in the Provinces of Shensi and Shansi, former B.M.S. areas of work.

The Chinese Church is being subjected to subtle and increasing political pressure. By our prayer we can support this Church in its time of testing.

North India

We are also requested to pray for the Baptist Union of North India, which is responsible for work in the Punjab, Uttar Pradesh and Bihar. The churches in North India suffer from "Corinthian-like" divisions and lack evangelistic zeal. Prayer is needed that there may be a definite growth in Christian love and spiritual revival in this area.

In Delhi, the growing capital of India, there are small Baptist churches in the suburbs of Karol Bagh, Idgah, Bagichi, Sabzi Mandi and Shahdrah and also a Central Baptist Church. Pray that the witness of these churches may be effective and for the missionaries and pastors who care for them.

Also in old Delhi are three large secondary schools with hostels for Christian boys and girls.

In New Delhi the Free Church (a Union Church in which Baptists and Methodists co-operate), serves a large congregation, many of whom are members of the Foreign Diplomatic Corps, and others of whom are Indians holding influential positions in government departments.

Work in the Green Park suburb, similar in many ways to that on a new housing estate in this country, is slowly progressing. A church building fund has been launched.

In the city of Agra work centres in a High School and a small

MISSIONARY RECORD

Arrivals

21st April. Rev. F. and Mrs. Wells and two children from Udayagiri.
27th April. Miss I. G. West from Aligarh.
1st May. Rev. H. J. Casebow, Dr. J. T. Gray, and Rev. C. J. Parsons, from Congo by air for consultations.
3rd May. Dr. J. F. Carrington, from Congo by air for consultations.
13th May. Rev. R. D. and Mrs. Robinson, from Stanleyville.

Departures

1st May. Miss F. A. Brook for Ceylon.

14th May. Rev. L. H. and Mrs. Moore, for Upoto.

Births

14th March. At Yakusu, to Dr. J. R. and Mrs. Taylor, a son, Colin Cameron.
11th April. At Udayagiri, to Mr. and Mrs. J. T. Smith, a son, Jonathan.
14th April. At Udayagiri, to Rev. T. I. and Mrs. Bowen, a daughter.

Deaths

10th May. At Worthing, Rev. F. W. Price, China Mission, 1911-42; interned, 1942-45.

ACKNOWLEDGEMENTS

(To 14th May, 1959)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Portsmouth, £1; "A Small Gift", £3; Anon., £25. Anon., £1; Anon., 10s.; Anon., £1 1s.; Anon. (Northwood), £15.

Medical Fund: "M.B.", Brentwood,

for work among lepers, £5; TIM, to help leper children, £1; Anon. (Bristol), for leper work, £2.

Angola Hospital: Anon., Newcastle, 6s.; Anon., £25; Anon., per B.D.M. Fell., 5s.; Anon., per B.D.M. Fell., 10s.; Anon., Wembley, £5.

Deficit: Anon., £5; In His Name, £1.

Legacies

The following legacies have been gratefully received:

								£	s.	d.
<i>April</i>										
16	Mr. G. Henton	...	...	...	...	...	...	500	0	0
20	Miss E. Hubert	...	...	...	...	...	...	25	0	0
27	Mr. R. N. Moore	...	...	...	...	...	...	194	0	0
28	Rev. C. H. T. Sheen	...	...	...	...	...	...	100	0	0
	Mr. E. Turton	...	...	...	...	...	...	20	0	0
<i>May</i>										
1	Mrs. E. A. George	...	...	...	...	...	...	50	0	0
4	Mrs. H. Proud	...	...	...	...	...	...	25	0	0
6	Mrs. A. G. Hooper	...	...	...	...	...	...	50	0	0
8	Mr. A. Bolzmann	...	...	...	...	...	...	1,000	0	0
	Mr. A. Nelson (<i>further repayment of Tax</i>)	...	...	...	...	...	...	23	8	2
	Miss M. Witherspoon (<i>further repayment of Tax</i>)	...	...	...	...	...	...	235	9	8
12	Mr. P. W. Daniels	...	...	...	...	...	...	200	0	0
	Mr. G. T. G. Atwood (<i>Medical</i>)	...	...	...	...	...	...	50	0	0
13	Mr. T. W. Phillips	...	...	...	...	...	...	500	0	0

church and is entirely under Indian leadership.

Kasauli, 4,000 feet up in the Himalayas, has both Hindustani

and English-speaking congregations and is a centre for evangelistic and pastoral work in Simla and Kalka.

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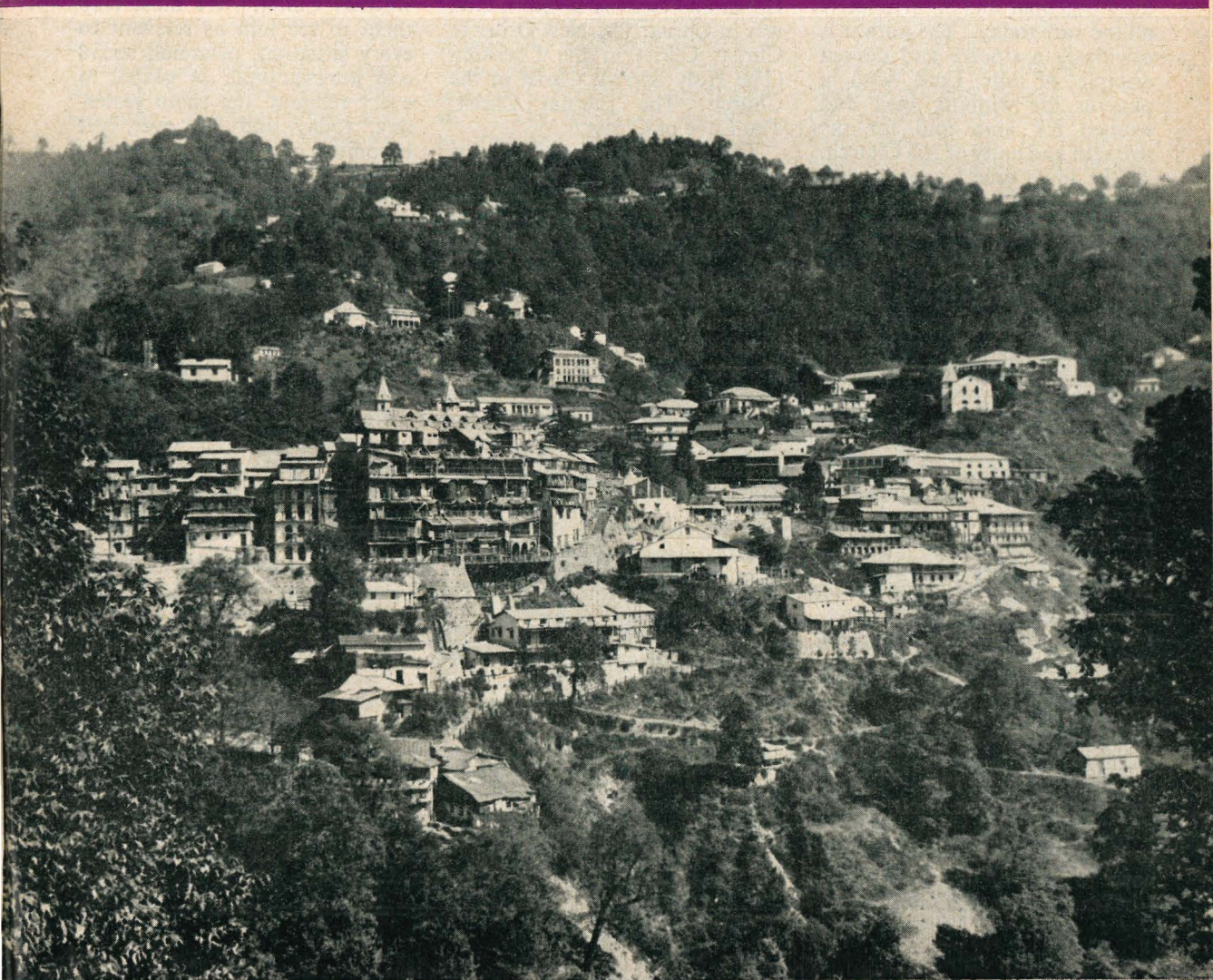
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 LONDON, W.C.1

SEPTEMBER 1959

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Landour, U.P., India—a town built on a hillside

Glad Encounter

A BOOK that will repay the thoughtful reader is *Glad Encounter* by George Appleton (Carey Kingsgate Press, 5s.). The author was for many years a missionary in Burma, after which he became General Secretary of the Conference of British Missionary Societies. He is now Rector of St. Botolph's Church, Aldgate, in the City of London.

One thing which immediately impresses the reader of the book is the spirit in which it is written. There is a true reverence and humility in approach which is most welcome, and unfortunately all too rare today. The author is obviously a sincere and devout disciple of our Lord with a passion for winning men and women for Him and for the strength and unity of His Church. At the same time he can understand and appreciate the thought and feelings of those who are not Christians.

But what is particularly attractive about the book is the note of confidence and joy. The author well understands what Paul meant when he wrote: "In all these things we are more than conquerors through him that loved us." This note reveals itself in the very title: *Glad Encounter*. Here is what Mr. Appleton himself writes in the Foreword: "The revival of the ancient religions of Asia has brought them into encounter with Christianity as never before. I believe that Christians should accept this new encounter gladly and eagerly, for it gives them the opportunity of showing that Jesus Christ is relevant to all religions."

Of his book he says: "Beginning with the great doctrines of the Christian faith this book tries to interpret Jesus Christ as good news to men of other religions. I believe that the Eternal Christ

is always at work lighting every man, the source of all truth, goodness, and love. Acceptance of this belief involves a new, welcoming attitude to men of other faiths, which will recognize that God is at work in their religions, preparing them for glad encounter with Jesus Christ as Lord and Saviour."

The Author's own experience

The titles of the chapter headings give a hint at the author's method and treatment. They are: He Who Is (The Christian Doctrine of God); God was in Christ; The New Order in Christ; Christ in the Christian (The Holy Spirit); Christ in the Church; The Eternal Christ; The Love of Christ.

The arguments are illustrated and illuminated at many points from the author's experience as a missionary and from his wide knowledge of world religions. At the end of each chapter are choice prayers. At the end of the book are suggestions of questions for meditation and discussion.

Holding the belief that ultimately all men will come to know Christ, who even in paradise seeks "the sheep lost through its own foolishness, the coin lost

by accident, the son lost through wilfulness, the penitent thief, the impenitent one, poor remorseful Judas, you and me and all those who in this life never had the opportunity of learning of his saving love", the author nevertheless emphasizes the urgency of the missionary task today.

There must be no delay

"There must be a note of urgency about our presentation of the Gospel. A day without Christ is a day lost. Men must not be left to live without Christ or die without Christ. We must help them to see him as relevant to every situation, personal, social and international, as gospel to every religion, the same yesterday, today and for ever, yet becoming more wonderful every day that we follow him. He still comes to seek and to save, and when men come to him, they realize that he has always been pursuing them, though they did not recognize him. And we who have known him will speak gratefully and lovingly of what he has done, as someone infinitely dear to us whom we want them to know. We know no other name by which men can be saved; having known him we should be lost without him."

AN APOLOGY TO ALL OUR READERS

Owing to the dispute in the printing industry it was not possible for us to publish the *Missionary Herald* in August, and this September number has been a little delayed despite the efforts of our printers to regain some lost time. For this we apologize.

Arrangements are being made to adjust the subscriptions for 1960 of those who have already paid for twelve issues in 1959.

It has been found necessary, for reasons of space, to omit MISSIONARY RECORD. Most of the information contained in this column has, however, appeared in the *Baptist Times*. In our August number we intended to note the loss sustained by the Society through the deaths of Mr. Seymour J. Price and Mr. W. Parker Gray, Honorary Members of the General Committee, and Mr. Alfred L. Turner, Recorder.

Magic—Black and White

Dr. Alan Watson, who is in his first term of service in Belgian Congo, writes about some of the problems which face a white doctor in his relations with African patients.

By ALAN WATSON

ALMOST the first problem one meets is in the out-patients clinic and concerns the almost magical belief that these folks have in medicines and medical products.

A mother will come with her baby who is suffering from malaria and bronchitis. The treatment given followed the customary lines of tablets and potions but the mother is not satisfied, she demands the needle!—an injection. One reasons with her, explaining that it is not necessary and finally she agrees with the prescribed medicines. However, in three hours that mother is back again complaining that her child still has a fever and a cough.

A man will complain of pain in his back which extends up to his neck and head. An examination reveals obvious fibrositis or rheumatism and suitable simple treatment is prescribed. With much noise and shouting he demands a lumbar puncture—which is a diagnostic test for sleeping sickness, and not unaccompanied by risks of subsequent infection. He then complains to all the waiting patients that the doctor refuses to treat him properly!

A Doctor's Dilemma

The question now arises, which is preferable—to maintain a high standard of medical proficiency in face of opposition and vocal attacks against the hospital or to give in to their requests and have a sense of peace and quiet? The answer is difficult to find, for once the standards are lowered where is the true help for these people? On the other hand, with con-

tinual sultry weather and tropical heat, a three-hour continuous clinic, etc., it would be so much easier to give in to their demands.

They will not obey

Another problem is frank disobedience to instructions given.

A mother brings a two-week-old baby and says that the bowels are not moving according to the requisite number of times. The number varies with the village and with the family, and unless one fulfils the customary number a person is considered ill. The child is perfectly healthy and we refuse to give treatment of any kind. Instead, an explanation is given to explain the dangers of native medicines, especially native bowel wash-outs, which add considerably to the death-rate. After twenty

minutes the parents leave and all seems settled.

Several hours later the baby is admitted as an emergency case, almost dead in a terribly shocked condition, as a result of the parents having given the baby an enema, because, as they thought, we had done nothing for it. The parents demand treatment, but invariably, it is just a question of minutes or an hour or two. How do you tackle that problem? These are not isolated stories but day-to-day work.

Perhaps a further example of a medical problem is best seen in the cases where patients will themselves to die or relatives will them into dying. This at first seems incredible, but time and time again a man or woman will be admitted in a semi-comatosed state and for which no

(continued on page 123)



(Photo: C.I.D. Brussels)

Taking a specimen of blood in a Congo hospital

Polygamy and Superstition Perplex our Missionaries

By F. STAINTHORPE

ONE day, after having conducted a service in the village of Noondia, I was asked to visit a former teacher-evangelist. "He used to serve God", said my companion as we entered the man's house, "but he has now taken two wives and so has been put out of fellowship."

The ex-teacher and I talked together and he admitted that he had done wrong. He even agreed with me that he should amend his life, so I suggested to him that he send away his second wife there and then. This, however, seemed to him too hard a thing and he would not agree to do so.

We continued our conversation for some time but I was unable to persuade him to do what he knew he ought to do. So I left the house, my heart heavy because of his temporizing, and as I walked home the words of Jesus came again into my mind: "No man can come to me unless the Father who sent Me draws him."

An invention of Satan

During the same itineration, a few days later, I was cycling to another village when I was overtaken by another cyclist. We fell into conversation and I asked him if he was a Christian. "Yes," he replied, "but I am out of the Church at present."

"For what reason?"

"Oh, I took two wives."

"Why did you do such a thing?"

"*Natuba ma Satana te?*"

(Wasn't it because of Satan's ruses? (inventions)). He, evi-

dently, had not been responsible for it.

A little later, having blamed Satan for one of his misfortunes, he blamed God for another. "God played me an evil trick," he said. "He took away my other wife—she died." He was obviously determined to justify himself, were the rest of the universe never so guilty!

Technically, of course, after the death of one wife he became monogamous again and there was no bar to him rejoining ultimately, the Church. But he was unwilling to admit that he shared responsibility for his wrongdoing and that repentance was necessary before he could return to the fold.

They blame others

These two men represent two classes of people with whom we sometimes have to deal in Congo. The latter often reveals itself when things go wrong. "Your school isn't good enough," complains the boy who has failed his exam. "You must help me to enter another school where I can try the examination again."

"The white man's medicine is not strong enough," say the relatives of the dead man, who lay ill for days in the village before being brought to the Mission. "I had to do it because my family insisted on it," protests the Christian father who has made his young daughter enter a polygamous marriage.

People such as these minimize their own responsibility at the expense of family, friends, Satan or God Himself.

The former class of people consists of those who have wandered along forbidden paths until, humanly speaking, amendment of life has become very difficult. "Satan has bound me and I am helpless. When God gives me an opportunity I will break free," said an old man to me. "How can I send away my present wife and recall the one I divorced?" says a repentant husband, "it all happened ten years ago and she has now left the district and is probably married to someone else."

A need for prayer

Such people have wandered for so long in the far country that they have almost lost the ability, if not the desire, to return. They present the pastor with many difficult problems. They upset nicely worked out theologies. Both Calvinist and Arminian can find support for and dissent from their systems of thought in the experiences of mission-land peoples. And the preacher who is to call upon men to repent and to urge them to do it now must bear in mind that more than human decision is called for if his work is to bear lasting fruit. He must pray that people, this day, if they will hear the voice of the Lord, might not harden their hearts. Will you too join us in this prayer?

Churches closed in Canton

According to a report from Hong Kong, the churches in Canton have been reduced to four, one each for the north, south, east and west sides of the city—the same arrangement as was made in Peking.



(Photo: S. M. Le Quesne)

This is how the senior girls of the Barisal High School, Pakistan, travel to the examination room to sit for matriculation

New Chairman issues challenge to ministers in Jamaica

On his induction as Chairman of the Jamaica Baptist Union, the late Rev. U. N. Leo Erskine, J.P., gave a stirring inaugural address. His subject was "The Jamaica Baptist Union as I see it".

Here are some points from that address. "Ministers of the J.B.U. I challenge every one of you to look on your vocation as a calling and not a job. We are called out of the world to win souls and to polish them and lead them to the kingdom of God".

"The Union is bigger than the individual member or the individual church. Our constitution must be rewritten. The emphasis on the autonomy of the local church must be weakened and interest in a denominational programme strengthened."

During his address Mr. Erskine proposed a ten-year plan for the Jamaica Baptist Union. His plan included such ambitious and far reaching proposals as these—

A drive for not less than 20,000 new members and the erection of twenty new churches in new areas.

A rigid prosecution of the gospel of stewardship with study groups in the churches.

The appointment of a full-time Secretary of the J.B.U.

An increase in the stipend paid to ministers.

Unceasing prayer for revival.

He also suggested ways in which this plan could be financed. These included proposals that each church be challenged to become a tithing church, that one Sunday each year be celebrated as a Union Sunday and that the partnership of English and American Baptists be solicited for the attainment of the plan.

Over 600 Baptized this year

One hundred and sixty candidates were baptized at a service at the big agricultural research station at Yangambi, near Yakusu.

Since the beginning of the year over six hundred people, including the above-mentioned one hundred and sixty, have professed their faith through baptism in the Yakusu area.

Belgian priest receives Nobel Prize

Last October the Nobel Prize for Peace was presented to a Belgian Dominican priest, Georges Pire. He was then practically unknown in this country. Now his story has been published by the Souvenir Press, London, under the title *The Open Heart* by Victor Houart, translated from the French by Mervyn Savill (18s.).

The publishers are to be congratulated in bringing out the book so soon after the events which it describes, but they have done so at a price—the story here and there bears the marks of hasty writing and construction.

Georges Pire's imaginative work for displaced persons which culminated in the establishment of five new villages offering new life to the previously homeless and despairing is vividly related. It is a great story of a compassionate and able man; and it draws attention to the tremendous problem of those who, in consequence of two world wars, have no fatherland and no hope.

New Union Headquarters opened

In February a large and representative gathering witnessed a simple but impressive ceremony in Half-Way-Tree, Kingston. The spacious new Jamaica Baptist Union Headquarters was declared open by the Rev. F. Cowell Lloyd, acting on behalf of Mrs. Lloyd.

Rev. M. E. W. Sawyers was chairman for the occasion and the Secretary of the J.B.U., the Rev. J. A. Leo-Rhynie told the gathering that the realization of this dream had only been made possible because a friend of the Union had undertaken the building work at a price far below existing costs.

Jamaican becomes B.B. organizer

A Jamaican, Mr. Karl McDonough, has been appointed B.B. organizer for Jamaica in succession to Mr. J. Edbrooke. Mr. Edbrooke now becomes organizer for the whole Caribbean area.

Indians recognize the worth of Christian Teaching

By MARIANNE FREYE

I HAVE been sent to Bhiwani, a town seventy-five miles from Delhi and verging on scrubland and sand at the edge of the Thar Desert. It must have been a camel halt for many centuries and is a fascinating place with its winding alleyways and topsy-turvy houses, many with richly carved doorways and overhanging balconies.

If anyone asks: "What is Bhiwani famous for?" the answer is always "Sand", and this will become deeper as the weather gets hotter and drier. Everything is followed by a cloud of dust and it settles everywhere.

The water problem

I live alone in a bungalow, consisting of five huge rooms and many "usual offices". Outside

is a walled-in compound of some three acres, bare and desolate. The problem of course is water. Drinking water comes through a tap outside the house and runs twice a day for less than an hour. There is a small canal nearby which provides water for irrigation every ten days, but we are above its level so cannot benefit from it. Since coming here I have planted out three flower beds. It is a struggle to keep them going but we shall value the flowers all the more.

Outside the compound wall is a Class B road, if I may call it such—there is a tarred surface somewhere under the sand. It holds a constant stream of traffic—from the trail of people from the city going out into the fields in the early morning (there

is little sanitation in the city) to the strings of camels, ox-carts, herds of oxen, buffaloes, and flocks of goats and sheep going out to graze, the new three-wheeled motors bringing people in from the villages, buses and occasionally a tractor included in some Government village uplift or co-operative scheme.

Tragic poverty

The city has many very rich merchants living in it, one of whom has built a large college, hospital, park and very imposing temple as a pious act. These people have their businesses in Delhi, Bombay and Calcutta but their roots are in this remote and rather backward town. We are graded by the Government as a Class III area, that is, backward socially, economically and industrially, and there is tragic poverty for lack of water, and the scrub and sand about result in very poor crops. We used to have a lot of deer but they have been destroyed. Another feature here are peacocks and their raucous shouting often fills the air. At the moment they are growing new tails, but next year they will be dancing and promenading in all their glory.

The young men of the Church

The Christian community is very small—less than one hundred—and very weak in leadership and economically. The church officers include a carpenter with his own shop (the son of the first pastor of the church), a fitter at the cloth mills, a postman, a young student and a primary school



A familiar scene near an Indian village at harvest time.

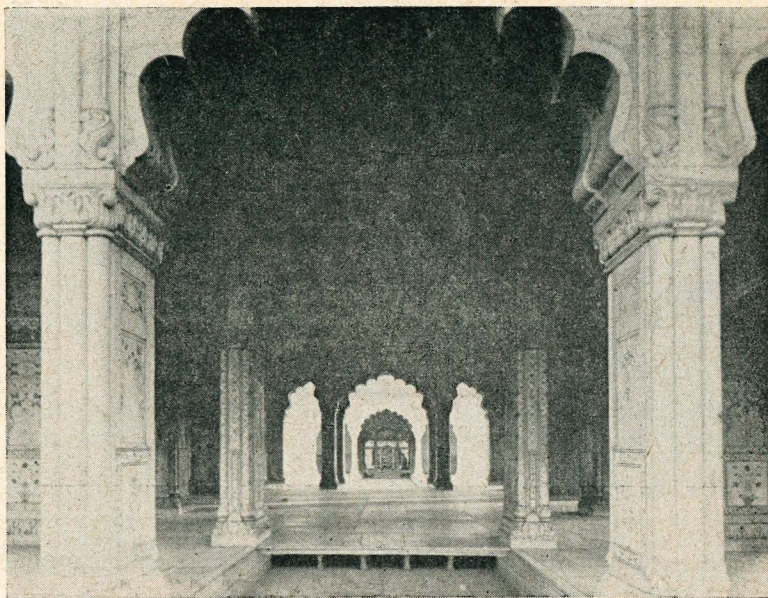
teacher. But many families have a real struggle to make ends meet—in fact, one wonders what some of them do live on.

A matter of grave concern are the young men of the church. Some have work in the large cloth mills here but for the rest it is very difficult to find employment and the society on the streets in this rigidly orthodox Hindu town has a very bad influence. So many people in the town only work as “casuals” and drinking and gambling are rife.

More scholarships needed

We are asking the Baptist Union of North India for scholarships for twenty-three of our children and one is conscious of an urgent need to get the boys especially under the Christian influence and discipline of one of our boarding schools. B.U.N.I. has not got the money to grant so many scholarships and some will have to stay and read in one of the Hindu day schools in the city.

I am in charge of a small primary school with some one hundred and thirty pupils. The three Christian teachers, together with a Biblewoman, live



The Hall of Private Audience at the Moghul Palace, Delhi.

in a row of quarters in this compound and we all join for morning prayers on the veranda of my bedroom. Many Indians, whether Christian or not, recognize the worth and integrity of Christian teaching and we have a name also for discipline and cleanliness. We have, therefore, many children from good Hindu homes, giving us a valuable contact for Christian witness. I want to open a nursery school and I dream of swings and slides for the children (we have the open ground).

In a jolting horse-drawn cart

Another definite and important part of my life is in the surrounding villages, where there are one or two scattered Christian families. Every Wednesday and Friday I go off in a jolting horse-drawn cart to a mud-walled village, to sing *bhajans* (hymns) and tell them of the Good News of Jesus Christ. One sits on a string-woven bed, listening to their troubles and helping where one can—I wish I knew a lot about medicines to be able to tend their many bodily ills. There

is a very definite dialect here and sometimes, when they get in full spate, I think I will have to find a teacher and sit down to learn it as a new language.

Remember us in your prayers. The church has no pastor or evangelist and I am the only missionary. But we know we are not alone.



(Photo: N. B. McVicar)

A Christian woman of the Darlong tribe with her baby.



(Photo: N. B. McVicar)

A statue of Hanuman the monkey god outside a Hindu temple.



Mr. and Mrs. Van't Wout, of the Dutch Baptist Missionary Union, have recently begun work at Irema, Belgian Congo, the former B.M.S. station. This picture of them with their five children was taken shortly before they left Holland.

Christians are still not aware of the Power of Literature

"Christian literature has not yet been given the place it deserves in the thinking, planning and budgeting of the Churches". This quotation from a resolution of the East Asia Conference on Literature held last year in Japan is featured in the report of the Council on Christian Literature for Overseas Chinese of which Rev. H. W. Spillett is the General Secretary.

The report goes on to say: "Too many Christian people, in addition to neglecting their own reading, are quite unaware of the power of literature in the world today. Dynamic world movements mobilize the best writers, artists and printers in the service of their ideologies. In East Asia, and elsewhere, the literature efforts of the Church can at best be described as inadequate".

The new church magazine, *Outlook*, which is published by the Council, has been well received. Appearing monthly, it not only provides a new outlet for Christian writers, it also becomes a means of keeping the Chinese churches in touch with each other and with sister churches overseas.

The circulations of the other periodicals, *Happy Childhood* and *Bible Reading Fellowship Notes*, are growing. It is hoped this year to add a magazine for the Christian family.

Of the sixty-two books published in 1958, two were original Chinese works, twenty-five were new translations, and thirty-five were reprints. The Council is still concerned at the scarcity of original Chinese writings of sufficient merit for publication. It will continue to stimulate writing through competitions, but it realizes that there is need for facilities for training Chinese writers.

Jamaican Minister's Daughter wins First Prize at Hospital

Miss Gloria Rhynie, daughter of Rev. J. Leo Rhynie of the East Queen Street Church, Kingston, Jamaica, has been awarded the First Prize for 1958 for work and conduct during her general nursing training at Charing Cross Hospital.

They give their Hands, and on

There are two very lovely characteristics about the giving of gifts in Congo; or at least, in Angola. The first is that a gift is always given with both hands. It may be a chicken, a bunch of bananas, a pineapple or some corn-cobs; but, whether large or small, the gift is always given with both hands.

The second characteristic is this. The people not only give their gifts with both hands, but they give them on their knees. This custom of theirs has often humbled me, especially when I have known of their own, great need.

This was especially so when, on one occasion, I stayed in a village where the fields had been over-run by wild animals. In desperation, the people were sleeping in the fields (in little "garden huts") to try and keep the marauders at bay. Even so, the damage was such that they were all desperately under-nourished and, of course, terribly hungry.

That, however, did not prevent them from giving what they could. One after another they knelt before me and with hands outstretched they offered their gifts—a plate of precious *madioca* leaves, some peanuts, and a few eggs.

Christians Barred

It is impossible for a Christian to become the Inspector General of Police in Ceylon, according to a statement by the nation's Premier, S. W. R. D. Bandaranaike, published in the *Ceylon Times* in Colombo.

Five deputy inspectors general, all Christians, were passed over in naming a successor to Osmund de Silva, whose resignation became effective in July. A Buddhist, M. W. F. Abeykoon, was selected for the post.

According to the *Times* story, when Senior Deputy Inspector General C. C. C. Dissanayake asked if, after twenty-eight years of police service, he was not being promoted because he was a

Gifts in Both their Knees

Just now we are being asked to give our gifts on behalf of these very people through the Angola Medical Appeal. Shall we give as generously to them as they give to us? I suggest that like them we give on our knees, and that while we are there we think imaginatively of what our gifts may mean.

Will they mean that there are beds for all or that, as at present, many have to sleep on the floor?

Will they mean that the most up-to-date drugs are used or that the medical staff have to make do with some out-moded form of treatment, and just hope for the best?

Will they mean that modern, scientific equipment is available, or that the doctor has to waste precious time and energy in rigging up some Heath-Robinson contraption which does credit to his ingenuity, but not to our generosity?

And finally, will they mean that sometimes a patient who is desperately ill may be brought in by car instead of in a "kepyoyo" or native stretcher; a slow painful journey which may well cost him his life?

So shall we, like the Congo folk, offer our gifts willingly and gladly with both hands?
M.J.S.

from High Offices

Christian, Premier Bandaranaike replied, "That is so." Later it was announced that Mr. Dissanayake had resigned in protest.

Premier Bandaranaike is reported to have told all the deputies that only a Buddhist could be appointed to the post.

Book on Evangelism to be Translated into Chinese

Evangelism and the Churches, edited by Dr. W. Morris S. West and published by the Carey Kingsgate Press Limited, is to be translated into Chinese and published by the Council on Christian Literature for Overseas Chinese.



(Photo: C.I.D. Brussels)

At the Lovanium University, Leopoldville, African and European students work side by side.

A Hindu Testifies to the Resurrection

A missionary had promised to take the Indian pastor's children for a drive one evening in their holidays. Sushil, the eldest, wanted to see the cemetery just outside the town. This was probably because an elderly relative had recently died and being away at boarding-school, he had not yet been able to see the grave.

Evidently he had visited another cemetery somewhere and seen a grave with a headstone in the form of a figure of Jesus Christ, for he walked all round looking at the

graves and then said: "There is not one for Jesus Christ". At once a Hindu man who was with us said: "You do not need a grave for Jesus Christ, Sushil. He is alive!"

That man may not have known very much about Jesus Christ but he knew one of the most wonderful facts—that Jesus is alive. The message which we take to those who do not know Him, is that Jesus died to save us all from our sins and that He rose again and is alive and is with us to help and strengthen us. D. M. PHILCOX

Work Among Jews in India

A recent number of the *Monthly News Letter* (published in Calcutta) contains a most interesting article on work among Jews in India. There are there some 24,000 Jews. Bombay has about 15,000, Calcutta 1,800, and Cochin 2,000. They are of two types: Hebrew and Iraqi.

In Bombay there are many Jews who have accepted Christ as their Messiah and have been baptized. They now witness to their fellow

Jews. Some of them meet weekly and sometimes two or three times a week for fellowship and Bible Study.

In Calcutta the Old Mission Church has worked among Jews for a hundred years. An essential part of its activities is house-to-house visitation. Though in the last five years there has not been a single baptism, valuable contacts have been made.

An Experiment in Farming

The work of building up the experimental farm at Diptipur goes on apace. In a recent letter home, Mr. John Smith, our agricultural missionary there, gives news of progress on the farm and work amongst the local Christian community.

By JOHN SMITH



Bringing in the sheaf.

IN our recent visits to villages we have discovered that the ex-outcaste Christians have virtually no land at all near to their houses which they could use as a garden. This must be true of the majority of these groups, Christian or otherwise. What gardens there are in the village as a whole are owned and worked by those who are gardeners by caste. We did find an exception in one village. There, one family have a small field next to their house and have dug a well. This year they plan to start a garden and have welcomed our help.

This gives us a little extra impetus to start the base holding. Labour here needs close supervision, especially if you have to work to a budget, so the draft of this part of the letter is being written right on the job! On my right a farm shed twenty-five feet by fifteen is nearly complete. By

local standards it is a palace and would at least be called a house. In fact, it is just a frame of rough timbers about nine feet high at the ridge. The main walls and divisions are made of woven split bamboo. These will be given a good coat of mud and plaster and the roof will be thatched with rice straw. The total cost will be within £20. It will serve as an office, store, quarters for a worker and his family, and a bullock shed; suitably divided of course!

Digging the Well

Next year at the latest a rather better house will be needed for our Indian understudy. It will cost around £350. We have not found a suitable candidate yet though.

On my left as I write a more or

less steady thud, thud, is coming from the bowels of the earth. The well is nine feet deep now and the men have been digging through soft rock for about four of them. As we go deeper we may strike something more easy to work, but the chances are we shall find something calling for dynamite. The site for the well was selected by using a green forked twig. If the stick is held by the forked ends with the leg of the "Y" pointing upwards when you are over the spot where there is water some force or fancy pulls the leg of the stick downwards. It does not work with either Jean or myself but our seniors have the necessary divining attributes!

The actual digging was taken on a piece work basis, but after the first week the earnings came



At work in the paddy fields.



Gathering in the rice harvest.

to less than the day rate. Was the work really hard or were they purposely going slow to push the rate up? We hoped it was the former! But whatever arrangements we make, as in most dealings here, we know "We can't win no how!"

The local church in Diptipur is still carrying on its programme as mentioned in our last letter. The Bible Study Group went

through a sticky patch a while back. It was partly due to the different types making up the class, and we thought some other arrangements should be made. But in the last church meeting everyone was heartily in favour of it continuing as before. The coming weeks will show if that is really the wish.

There are signs for perhaps more encouragement from an-

other quarter however. Our gardener and another man we have engaged as a charge-hand on the project are very keen to improve their reading and learn to write. On every spare evening we can find we are spending an hour or so with them. It is rewarding work and they are making good progress. One of the books they have purchased for reading is the *Children's Bible*, and they have asked for some time to be given to studying the teaching of the various stories. We would like to do more in this line of teaching adults if we could.

For the future it looks as if there will be opportunities for us to help in the regular evangelistic programme in the villages, and share in the touring of one of the District Unions.

Also there is a scheme afoot to help a section of our weaving community. It is as yet in embryo but it seems as if it will be our baby.

These efforts to improve the economic life of the people are by no means the most attractive form of service, but they are most necessary.

Magic—Black and White

(continued from page 115)

diagnosis can be made. All the diagnostic tests are negative and the patient will gradually become more ill and eventually die.

Afterwards, hardly ever before death, we will discover that he has been cursed by somebody for a trivial thing and he will literally lay down and die. This cursing of a person is serious, although one can lay a curse in hundreds of ways for a multitude of causes.

Even the Christian nurses strongly dislike being cursed by the patients if they do not comply with their wishes.

A story was recently told here

of a senior nurse, a real Christian man. He had refused to supply some drugs at the request of a patient. The patient laid a curse on him willing him to die. The nurse was naturally upset and tried to ignore the curse.

The next morning on leaving his house to come to work he noticed a pile of sticks laid on the path outside the door. He was terrified, went back into his house and laid on his bed. He was dead several hours later.

The power of the evil one is certainly working through these people here.



Miss Doris Mary Wood, a member of the Palmers Green Baptist Church, has recently left to take up secretarial work at B.M.S. Headquarters, Leopoldville. For the last two years she has been on the staff at the Mission House, London.

A Church from a Needle

The writer was for eighteen years a missionary in China with her husband, the late Rev. S. Henderson Smith. Just before her death, in her eightieth year, she sent us this story from reminiscences.

By KATHERINE HENDERSON SMITH

THE missionary was away in the hills on itineration. He was often gone like this for two or three weeks at a time, going from village to village preaching, gathering inquirers together for instruction and strengthening the Chinese pastors in their work. His wife remained in the larger city centre, the only European there. Wearing Chinese dress, speaking nothing but Chinese (except in her prayers) she would be too busy to be lonely.

Those were the days of happy fruitful work before the First World War, when the Chinese Church grew and multiplied and to which all the older China missionaries look back with gratitude and affection.

In great consternation

That day there had been early morning prayers led by Mr. Chao, the evangelist, and hardly time for breakfast before a deputation of villagers had arrived. They were in great consternation, saying a boy in their village had been playing when a large needle had somehow entered his chest. Would the missionary come at once? They would willingly carry her in a chair to the place (which was some five miles distant).

Gathering her nursing equipment together and sending word to Mr. Chao to accompany her, she set off. It was still early. Farmers were coming into the city with their squeaky wheelbarrows laden with fresh vegetables, squeaking pigs and squawking chickens, as the little cavalcade moved out through the city gate into the open country.

Beyond the fresh green wheat-fields rose the blue mountains. Somewhere up there would be her husband. How she wished he was with her in this adventure. She knew the name of the village to which they were going. Her husband had often spoken of it as barren ground—no convert from there as yet . . .

A child in great pain

What a scene greeted her as she stepped down from the chair on arrival in the village—an excited crowd, the child's mother in tears, the child in great pain lying on a mat on the ground.

Giving instructions to bring the boy into a nearby house, she began sterilizing the instruments over a charcoal brazier. When all was ready she swabbed the boy's skin with iodine and began her search for the needle. At one moment she seemed to have gripped it but then again it was gone.

The boy's movements and crying made her task doubly difficult. She would have to give him an anaesthetic. Calling Mr. Chao she handed the chloroform bottle to him, directing him to pour the drops on to a handkerchief held over the boy's face while she prepared to continue her search for the elusive needle.

Earnest prayer answered

But now he had become limp she found to her consternation that she could no longer even feel the needle. A sense of her complete inadequacy descended on her as she looked up to see the fascinated faces of innumerable

Chinese peering in through the windows and the door of the room.

She laid down forceps and scalpel and turning to Mr. Chao she said, "Let us ask God's help." They prayed—urgently, earnestly, believing. A new incision, a new direction, and now—something hard grating against the forceps point, a pull, and it was out!

Some months later her husband was visiting that same village. He was surprised as he approached the village gate to see coming towards him a crowd of people, bearing in the midst a banner which they presented to him. It recorded their gratitude for the operation which had saved their boy from suffering. A small group of believers grew up there and later a church was formed.

We have the banner to this day, beautifully embroidered in the colours of Imperial China, a reminder that God loves to answer prayer.



(Photo: E. Toseland)

Nurses at Chandraghona, Pakistan, enjoy a well-earned rest.



Rev. Donald and Mrs. Monkcom. Mr. Monkcom, until recently minister of the Winchmore Hill Church, has now taken up his duties as Principal of the Calabar College, Kingston, Jamaica.

They Sing a Song of Hygiene!

The Journal of the Christian Medical Association of India has given publicity to a method used successfully by Dr. Stanley F. Thomas, of Udayagiri, in giving simple health teaching to village folk.

A simple song was written in the vernacular and set to the tune of a Tamil lyric. The song was then taught to the village folk, most of whom are fond of singing.

Mrs. Bruce Henry has taken the song into many villages and is enthusiastic about its value in teaching. She is all the time adapting and improving it.

Below is a translation of the song. There is a chorus which consists of the first two lines and the last line of the tune, and these are sung by everybody. The third line contains the teaching which is changed in each verse and is sung by the leader.

Dr. Thomas says, "There is no limit to the number of third lines!"

Hark to the words of this sweet little song.

What must I do to be healthy and strong?

*Milk is good: it builds you up.
Then drink it every day.
Learn this little ditty and we'll sing
it all together.*

Other third lines:

*Once a day you ought to eat, if
possible, an egg!*

*Do you like green vegetables?
They make your blood grow
strong!*

*Every fly is your enemy—then
swot it till it's dead!*

*Keep your house and body clean,
for dirt is full of germs!*

*Dig good drains around your
house, and soakage pits as well!*

*What about the village well? Be
sure the water's pure!*

New Tape Recordings

The Visual Education Department now have a collection of over sixty reels of Tape Recordings available for loan. If you are interested, write to the Department for full particulars.

Birthday Scheme Secretary for Fifty Years

It is with regret that we report the death of Miss Lucy A. Page in her 81st year. She died of injuries after being knocked down by a motor cycle.

As long ago as 1909 Miss Page became Medical Birthday Scheme Secretary for the Castle Street Baptist Church in Calne, Wilts. In spite of her great age she carried out this service for the Kingdom until her death on 16th April, 1959. She was in fact returning from a Birthday Scheme call when she was knocked down.

We pay tribute to her devoted and faithful service. She, like so many others who are not normally mentioned by name in this magazine, was indeed a co-worker with our missionaries.

Birthday Scheme more popular

The Birthday Scheme of the Medical Home Department still continues to be very popular. Miss Grace Stageman reports that last year thirty-seven new schemes were formed. Between May 1958 and January 1959 seventy thousand birthday cards were issued.

Among the new cards now available is a most attractive one, printed in colour. It reproduces a specially drawn water-colour drawing by Rev. Bruce Henry of the Kond Hills.

Full particulars of the Birthday Scheme can be obtained from Miss Grace Stageman, B.M.S., 93, Gloucester Place, London, W.1.

Membership Increases

There are 260 churches belonging to the Jamaica Baptist Union.

13 of these are in Turks and Caicos Islands.

3 in Belize, British Honduras.

6 in Costa Rica, and

238 in Jamaica.

These churches have a total membership of 28,604 and are served by 57 ministers. During the past year the membership of the churches increased by 705.

Calcutta Heat

By B. G. ELLIS

YESTERDAY 108°. May be more today. 97° in the dining room. Humidity is certainly higher than it was. Sweat runs down one's face, even to sit. The first to go down today was the office boy. He complained of feeling dizzy. I could sympathize. I felt the same last year. So did several other people. But it was then 111°.

The despatch clerk is also under the weather. His black hair is ruffled but he copes with a steady stream of work and is more comfortable here than "tramming" across the city back to his home; where he sits in the Baptist Mission Press building it is much cooler than outside. They certainly knew how to build in Carey's day, despite what planners of today think, with their low ceilings and thin walls. This main Press building has walls two feet thick in places and high ceilings. But in Carey's day there were no ceiling fans; they had push-and-pull punkahs, which were possibly more effective, with their hand-controlled, slow, long sweep.

Even the breeze blows hot

Doors and windows are closed before the blazing heat can penetrate far. In the house we usually open up again in the evening but with the thermometer as high as it is, we delay the process. Even the breeze blows hot and is reflected off the walls. This is very much the same as in Delhi but theirs is a dry heat, not a sticky heat.

If the Calcutta temperature rises above 100° the humidity usually disappears. A day such as this is one of "those" sort of days when you hope you won't have to go out to see customers or blockmakers. If you have to park

the car in the sun, the steering wheel and door handle are almost too hot to touch. The pavements are like oven plates to walk on.

Just a 'try-on'

Even rickshaw-pullers feel it. One morning we noticed one of them bargaining outside a cheap-price shoe shop (what a blessing that shoes *are* cheap). He looked so woebegone. It was all over two naye paise. Now 100 naye paise make one rupee and one rupee is around 1s. 6d. in English money, so it wasn't a terribly large sum to make a fuss over. The rickshaw man unwrapped a piece of cloth carefully, counted his money, shook his head and stared at the shopkeeper. The rickshaw-puller looked around him. Several people, waiting for a tram, were naye-paise-proof. Not so a Baptist missionary. "Is he really short?" she asked the shopkeeper. "No, madam," he replied. "He has the money. It's just a try-on."

Five minutes later, two naye paise emerged from the cloth and the rickshaw-puller put on new shoes.

On a real hot weather day tar rises in the road; car wheels collect the tar and pebbles rattle against the metalwork. Trams have their shutters down. Policemen on traffic duty, equipped with large white umbrellas, have an hour knocked off their tour of duty. By the middle of the afternoon there are comparatively few people on the streets.

The barber who normally sits with his back to the Press wall, while customers bow before him, has moved across to the shade of a tree at the pavement edge. Passers-by and children returning from or going to school raise

books or files over their heads to seek a little relief from the glare. Sales of ice cream and soft drinks soar. Occupants of air-conditioned offices groan as they emerge into the hot blast at the end of the day. Flowering trees, a riot of colour, are undimmed by the heat haze; in fact they thrive in the hot weather. Mirages appear on the roads.

A new lease of life

By teatime the city will have taken on a new lease of life. By bedtime those who can spare the water will swill down the veranda if they have one, and sleep on a cool(?) cement mattress. By midnight the grind of the traffic outside is less noticeable. By 4 a.m. trams are trundling out of the depot. Before the sky has lightened the compound cat (half-wild) will serenade us, hoping to attract the attention of the milkman who is on the doorstep before 6 a.m. Crows will caw, or perch anywhere handy, beaks open, as if at their last gasp; their sleek appearance belies them. The hot weather bird, with its rising crescendo of single-noted song . . . reminds us that he is still around. By 8 a.m. the place is closed up again to keep out the heat. Another day begins and hopeful eyes turn heavenwards in search of a nor'wester.

New Filmstrips now available

Among the new Film Strips available from the B.M.S. are: "Around and About Serampore", "Waterland" (describing the Barisal district), and "They Came to a Village" (North India). The first two are based on photographs taken by Rev. E. Leslie Wenger, the last on photographs taken by Rev. G. H. Grose.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

BELGIAN CONGO

THIS month we are requested to pray for the Middle River region of the Belgian Congo.

Bolobo, a growing town with an increasing population, is the centre for district evangelistic and medical work in 130 villages. The church in the area has a communicant membership of some 6,000. In the past year there were 439 baptisms and some 2,000 inquirers are seeking church membership. There is extensive school work, and the witness of the mission hospital at Bolobo plays a vital part in evangelism.

The church centreing on Lukolela has a membership of about 1,000. The missionaries tour the district frequently and there are a number of dispensaries.

Ntondo, a large village, is the centre for church, district, educational and medical work. The church in the area has just welcomed its first Congolese pastor.

SOUTH MIZO CHURCH

Our prayers are also asked for the South Mizo Church, India. In the South Lushai Hills today some 18,000 people are church members. The Church is keenly evangelistic and seeking to win neighbouring tribes for Christ. It is now, however, having to face the problem of the nominal Christian within its own community.

The Bible training school at Serkawn has done much to provide lay leadership. The small hospital is growing and that, and the slow steady work of translation, are a special call on our prayers.

ACKNOWLEDGEMENTS

(To 22nd July, 1959)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: A Cheerful Giver, 3s.; "C.B.", £5; Anon., Birmingham, £10; Anon., Bermuda, £2; Anon., Barry, Work in Kond Hills, £3; Work in Hong Kong, £3; "W" £1; Anon., Stirling, 3s.; "Two Tenths", £1 10s.; "From two of us", £10; Anon., £2 10s.; Anon., London, N., £1 1s.; Anon., per *The People*, £5; G.R., £2; Anon., Monmouth, for work in India, 10s.; Anon., Bermuda, £3.

Medical Fund: TIM, for leper children, £1; Anon., 10s.; Anon., for leper work, £1; J.W.D.A., for leper children,

£1; TIM, for the help of leper children, £1.

Angola Hospital: G.S.C., £1; Anon., Eltham, £1; Anon., In memory of a friend, £5; Anon., Chelmsford, £1; Anon., £1; A pensioner, £1; Anon., Stowmarket, £1; Sale of pearl bracelets, £8 10s.; R.B., £2; Anon., Fareham, £1; An old-age pensioner, 2s. 6d.; Anon., Newcastle, 3s.; Anon., Plymouth, 10s.; Anon., 10s.; Anon., Plaistow, £1.

Serampore Emergency: Anon., Matlock, 10s.; Anon., Hungerford, 5s.

Deficit: C.M., £1.

Mobile Dispensary: Anon., £50.

Gift Week: Anon., £1; Anon., Hampstead, £5.

Legacies

The following legacies have been gratefully received:

		£	s.	d.
<i>May</i>				
6	Mr. M. A. Nelson	...	2	5 0
14	Miss E. M. Hurst	...	50	0 0
	Mr. T. Davis	...	50	0 0
15	Mr. F. M. Hardcastle (<i>Medical</i>)	...	206	5 0
	Mrs. E. Nuttall	...	200	0 0
	Mr. G. E. Walklett	...	200	0 0
	Miss R. West	...	41	12 6
21	Mr. J. A. Whitwam	...	50	0 0
	Miss M. E. Brundrett	...	20	0 0
22	Miss E. S. Taylor (<i>Medical</i>)	...	140	8 4
25	Rev. T. H. Voysey (<i>support of Winifred Voysey Bed, Yakusu</i>)	...	100	0 0
	Mrs. E. R. Hill	...	100	0 0
26	Miss E. M. Hollings	...	600	0 0
28	Miss E. Rhodes	...	200	0 0
<i>June</i>				
3	Miss S. B. Stephens (<i>Mortgage Interest</i>) (<i>B.T.L.A., £2 9s. 0d.</i>)	...	4	18 0
5	Mrs. M. A. Flude	...	181	6 3
8	Mrs. E. M. Lorrain (<i>Medical</i>)	...	200	0 0
11	Mr. R. Innes	...	12	3 2
12	Miss E. M. Lewis	...	50	0 0
15	Miss A. E. Francis	...	200	0 0
19	Miss L. Pipe (<i>Medical</i>)	...	50	0 0
	(<i>Women's</i>)	...	50	0 0
25	Mr. T. Richardson	...	100	0 0
<i>July</i>				
7	Mrs. E. M. Springthorpe	...	93	16 4
8	Mrs. V. E. J. Perry	...	100	0 0
10	Mr. F. Wills	...	50	0 0
10	Miss J. Ward	...	50	0 0
10	Mrs. H. E. Matthews (for work in Africa)	...	100	0 0
14	Miss W. M. Pritter (Post-war Credit)	...	3	5 0
14	Miss A. E. Payne	...	436	11 9
14	Miss G. M. Crawford	...	20	0 0
15	Miss L. A. Page	...	25	0 0
15	Mr. W. J. Rendell (Post-war Credit)	...	6	14 9
17	Mr. H. D. James	...	58	17 6

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OCTOBER 1959

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



A pottery class in a school in Belgian Congo

(Photo: C.I.D. Brussels)

The Thomas Lewis Centenary

FEW missionaries can have had a more exciting, exacting and tragic first term than Thomas Lewis, the centenary of whose birth is to be celebrated this month. His character, ability and skill were tested to the full. His faith was tried, but never wavered.

It was in February 1883 that he left for service with the B.M.S. in the Cameroons. He had spent just a little over two years studying at Haverfordwest Theological College, but probably what he had learned of people and crafts in his native village of Pontyfenni and the influences of minister and members of Nazareth Chapel, Whitland, were to help him more in the troubled period ahead.

A violent storm

He was unfortunate in that the ship in which he sailed, the S.S. *Lualaba*, was caught in an unusually severe storm in the Bay of Biscay. One of the lifeboats was smashed to pieces, much of the deck cargo was washed overboard. Of his own experiences he wrote: "Towards one o'clock on the Sunday night a tremendous wave caught the ship astern, and smashed the skylights, and the water rushed into the saloons and cabins. I was thrown out of my berth, and my head caught the wash-basin. I was over knee-deep in water, and clutched the rail of my berth, thinking my last moment had arrived. My companions were huddled together at the other end of the cabin."

His first post in the Cameroons was at Victoria, a tiny colony on the coast, entirely the property of the B.M.S. and founded by Alfred Saker. He was expected

there to combine the offices of preacher, schoolmaster and magistrate's clerk. His senior was Mr. Quintin Thomson, superintendent of the work in the Cameroons.

His colleagues die

He had been there only five weeks when one of his colleagues, John Shred, died of fever and he, as the only missionary not unwell, had to bury him in the cemetery behind the town. That same Christmas, his first away from home, he had to nurse Quintin Thomson, also struck down by fever, night and day, and then when he had died, bury him by the side of John Shred. His own health broke down soon after and he was sent on a sea-voyage for convalescence.

Next he was caught up in the political troubles connected with the annexation of the Cameroons by Germany in 1884. At this time he had moved from Victoria to Bell Town, but in the strife between African tribes who resented the handing over of their territory to the Germans, Bell Town was destroyed. A German punitive force met with resistance here and a number of Germans, soldiers and civilians, were killed. Lewis was accused of complicity with the Africans and the mission house was ransacked. "So it came to pass," wrote Lewis, "that my second Christmas in Africa found me sitting in the ruins of our work, pondering over what the New Year would bring, and what the future held in store for the Cameroons Mission."

Not long after this, he travelled to Calabar to meet his fiancée, Miss Phillips, who had come out with a party of mis-



Thomas Lewis

sionaries. They were married at Bethel, where he was to serve, in the presence of the new German governor. But in three weeks' time Mrs. Lewis was dead, not surviving her first attack of fever.

The work transferred

It became more and more apparent that it would be impossible to continue the mission under German rule, so arrangements were made through London to transfer the work to the Basel Mission. And Thomas Lewis was able to return to England for his first furlough.

After such an apprenticeship it is not surprising that Thomas Lewis proved to be an extraordinarily successful missionary. For his second term he went out to the Congo where his main work was done. With his second wife, he settled at San Salvador, the ancient capital. Within a year he had the privilege of baptizing the first company of converts to form the nucleus of the first Congo church to be associated with the B.M.S. Ten years later, under

(continued on page 142)

A Healed Leper Becomes an Evangelist

By J. K. SKIRROW

WHEN Noaram Chakma was accepted last January for appointment as an evangelist by the Baptist Union of Pakistan, he made no ordinary impression on the Council and the Candidate Board which recommended him. His manifest sincerity and personal charm won all hearts. And the story that lies behind this acceptance is one well worth passing on.

Born in the early 'twenties, Noaram was left an orphan at a tender age, and was brought up in a Buddhist monastery school. There he learnt something of the Pali scriptures, and his interest in religion was aroused. Being of an unusually bright intelligence his guardians decided to send him to a secular school, where he learnt Bengali, and fitted himself to be a teacher in a primary school.



Noaram Chakma (right) with Dr. Dhirem L. Mitra, Secretary of the Chittagong Hill Tracts Baptist Union

At this stage of his life he had one piece of good fortune, and one very hard blow. The good fortune was that he won the favour of a well-to-do farmer in the locality where he was teaching. This man gave Noaram his daughter in marriage, and along with the daughter, a substantial piece of land, and money to cultivate it. So now Noaram was to all appearances secure for the first time in his life.

Stricken with leprosy

Then the blow fell. Noaram and his wife became lepers. They were told to leave their village; and of course it meant giving up teaching. In the Chittagong Hill Tracts there is only one institution where lepers can take refuge—the colony at our Mission at Chandraghona.

Here Noaram and his wife came and were given a place. Noaram, like all the other lepers who are able-bodied enough, was given a job to do, and he was able to help the other lepers less educated than himself to read and write.

Here for the first time Noaram heard the Gospel of Jesus Christ; and responded to it, after a period of resistance. During his stay in the colony he was thoroughly well grounded in the Faith, having as one of his teachers Rev. Paul Biswas, himself a convert from Islam. Paul, like Noaram but more so, had been taught in the schools of the religion of his birth and was trained as a mulvi (Muslim rabbi). So he was able to understand some of the difficulties of the non-Christian in understanding the Gospel.

Noaram was baptized while at Chandraghona, to his very great joy.

Soon afterwards he was able to leave the colony, free of symptoms of leprosy. His wife, however, could not be given a certificate of cure and has continued to receive outdoor treatment. Recently she has been examined again and pronounced clean.

On returning to his village, Noaram was not at first received freely and had to live a little way out of the village where he settled. But soon he was accepted and was allowed to do some teaching in a village school.

But he did more than this. He was now a Christian, conscious of what he owed to the Lord Jesus. And he began to tell others of Him, speaking to them in Chakma and in telling ways that they could understand. His earnestness bore fruit and little by little people in nearby villages began to receive his teaching regularly.

Not many Christians

There were hardly any Christians, none of them active, in the neighbourhood. But others came from the Chandraghona Leper Colony. The district is a particularly bad one for leprosy and several have gone to the colony from there. I think especially of two—Rajendra and Nondi Gopal. In this way a Christian community grew up, as yet not linked with our Mission.

In 1952 Noaram made contact with Paul at Chandraghona, and with Dr. and Mrs. Bottoms. So I, then in Rangamati, was asked to go to visit Noaram: this I did in the early part of 1953.

Thus the link was made between Noaram and the Baptist Mission at Rangamati—a link which has proved very fruitful. Noaram got help for his school, and was himself appointed first as teacher-evangelist and later as full-time evangelist. The community was consolidated and new believers were baptized. Now there are about a hundred of them in the area centreing in Noaram's village, within a radius of some eight miles.

Interest in drama

One of Noaram's side-lines was dramatics. He used to earn quite a lot of money by going round with companies of players. He has given this up now, having come to see that he cannot afford the time if he is a preacher of the Gospel. But I am sure his dramatic abilities stand him in good stead, helping him in articulating and in knowing how to make an appeal, and he is always in demand if there is to be a play for the church.

He has also done a considerable amount of literary work, both in Chakma and in Bengali. Some of it has appeared in

periodicals but none has been published separately. One of his early poems was about the seasons and their relation to Christianity, a sort of "Works and Days" with a Christian significance.

Building up the church

Meanwhile he continues to persevere with his evangelistic work and with the building up of the young church. His fertile imagination is continually finding new ways of getting the message home to his hearers. Nearly everyone respects him for his obvious sincerity, and is attracted by his personal charm.

He feels, however, the lack of a Christian background and of Bible training. From time to time he has had teaching from the missionaries, and he and his family spent last Rains Season in Rangamati so that he could study with me. Now he has applied to the Baptist Union of Pakistan.

Three months ago (July, 1959) he went to Birisiri Bible School, an institution run by the Australian Baptist Missionary Society. We pray that he will return to

the Hill Tracts the better equipped for the work of the Gospel, and for new responsibilities in leadership which will inevitably be his.

NEWS IN BRIEF

Missionaries Return

Rev. A. V. and Mrs. Matthews of Australia, who formerly served with the B.M.S. at Lingungu, Belgian Congo, have again offered their services and have been accepted for Congo.

Mrs. Matthews is the author of *South of the River*, a fine and popular book about work at Lingungu.

New Health Centre

Plans are now being made for a health centre to be opened in the Santi Kutir compound. It will be associated with the women's work there.

The centre will include a small dispensary with facilities for teaching in preventive medicine.

Station Reopened

It has been decided by the Baptist Union of Pakistan that the station at Naryaganj shall be reopened for residence. There has been no missionary there for fifteen years.

Rev. D. J. and Mrs. Price hope to proceed there from Barisal later this year.

Women's Council

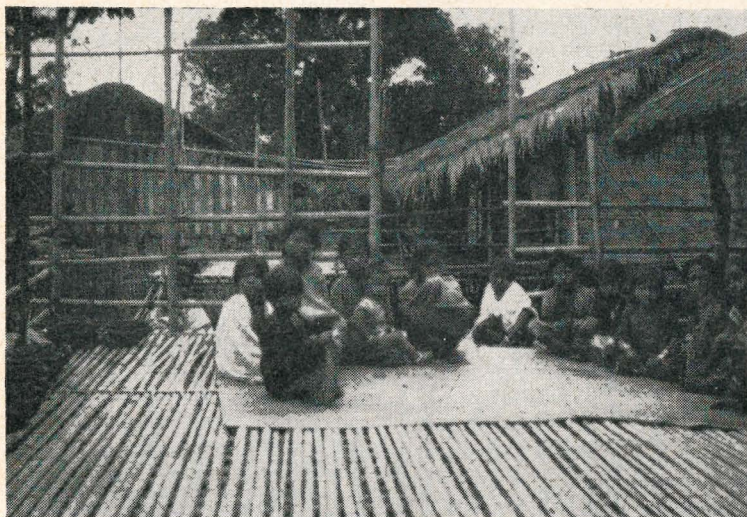
W.M.A. and Auxiliary Secretaries are reminded that they should send immediately to the Women's Department at the Mission House the names of the representatives on the Women's Consultative Council for this year.

The date of the meeting of the Council is Saturday, 31st October.

New Collecting Card

The new pictorial collecting card soon to be issued by the Young People's Department will feature "Lands of the West".

There will be on it two strip-cartoon stories, one about Jamaica and the other about Brazil.



Chakma children at Rangamati assembled for a Bible story on the veranda of one of their houses



This picture of the Rev. W. D. and Mrs. Reynolds was taken shortly before their return to Belgian Congo. With them are their daughter Mary and her husband, Dr. Alan R. Taylor of Chandraghona, and their little grand-daughter Janet Mary Taylor

Mission Carpenter's Wife Successfully Treated

Ajama Elisabeth is the wife of our carpenter. He was over in Upoto for many years but for the last two of them Ajama, his wife, was in bed and unable to stand; she weighed four stone and was in great pain. He was transferred over here so that Ajama could be hospitalized and have treatment.

At first we thought that she had a malignant condition and felt that things were not going to be easy for them. Mane, the carpenter, was very good and patient and we had the joy of finding that Ajama's condition was not nearly as serious as we first thought.

They have been one and a half years with us now and a good part of that time Ajama spent in hospital.

A month ago we had the joy of welcoming Ajama to the women's meeting on Monday afternoon. She had walked there herself unaided with only a small stick as her support. She had been three years without walking; now she walks, does quite a bit of housework, and weighs nearly eight stone instead of four. What a difference in her since she was first carried into hospital. We really are thrilled.

MAISIE CHAPLIN

A Good Illustration of Giving

The superintendent of the Ntongo group of churches in Belgian Congo is an eloquent preacher who knows how to illustrate his sermons.

On the Sunday afternoon following Christmas Day he was preaching on the lawn in front of the hospital on the subject of Giving.

When we give a gift, he said, we must make certain that the contents

of the gift match the fine outer wrapping. When we offer ourselves to God our hearts must match up to our fine outward appearance.

Then he dramatically produced a bundle of a new piece of African cloth such as many of the women had received for Christmas. He opened out the cloth and let fall an armful of dead leaves and grass.

Nurses Share in Corporate Prayer

Perhaps the greatest problem facing a busy mission hospital is that of achieving a right balance between the medical work and Christian witness. Patients come in large numbers, each one clamouring for immediate attention to their physical needs. The missionaries have always to bear in mind their spiritual needs and the spiritual needs of the staff also.

At the Moorshead Memorial Hospital, Kond Hills, Orissa, the staff Bible class and the daily prayers are used to build up Christians in their faith. The weekly staff prayer meeting is well attended and provides an opportunity for members of the staff to share their concern for their patients and for their fellow-Christians throughout the world. What a thrill it is to the missionaries when some of the newly interested nurses take part in corporate prayer for the first time!



(Photo: Violet M. Parry)

A white wedding at Lingungu, Belgian Congo

Villagers Build Their Own Church

By R. F. B. PRESTON

WE are all familiar with the Old Testament story of how Nehemiah rebuilt the walls at Jerusalem. I shall endeavour to write an account of how a church was built in a village called Adampur in the District of Rangpur, East Pakistan. The village name means: The town of Adam. It is quite an appropriate name, because most of the residents are now Christians, and members of the Baptist Church there.

A primary school opened

The Pastor's family have been Christians for many years, and for a very long time they were the only Christians in that village, the nearest church and Christian community being two miles away. The first move these Christians made was to open a Primary School with a Christian teacher. Many girls and boys were sent along to school, and it was there that the first Christian witness was made.

The Primary School building was also used in the evenings for prayer meetings, and the many folk who passed by on their way to the bazaar were impressed with the singing, and the way the Christians were trying to help others. Consequently many became interested, and wanted to know more and more about the Christian faith.

A new building needed

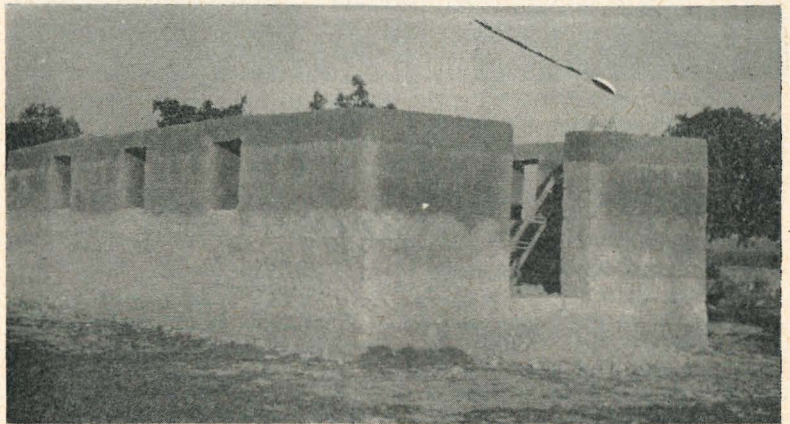
The Pastor from the church two miles away came across, and with the help of the one family at Adampur, gave teaching to the many inquirers.

As time went on, many of the inquirers became Christians and were baptized. After a few years the Christian community in the

village decided that they would build a very nice church building, one which could be seen for many miles across the rice fields, and a building which in itself would stand out as a witness to the many non-Christian villages around.

The site chosen was next door to the Primary School, on a piece

sown. One man less makes such a difference, but they believed that if this was done God would give them an abundant harvest. The womenfolk also volunteered that, after preparation and the cooking of food was done, they would also be available to help in the building of the church.



(Photo: R. Preston)

The walls completed

of land which was given by the first Christian family in the village. This gift of land was quite a big thing coming from a villager who lives on the crops from his land. In value it was worth approximately £25.

Plans considered

The Christians then met together and decided on the plan and size of the building. They also decided that the building of the church must not be delayed, and so, from each Christian home, one man was nominated to work from dawn till dusk each day on the church building and nothing else.

This in itself was a great sacrifice, especially when land was waiting to be ploughed and seed

The work begins

So the work began. First by digging a large hole until a depth was reached where red clay was found, about eight feet down. The red clay was then dug out, and mixed with water, and made into a very thick soggy mess. (This is done with the feet.) The red, soggy clay was then carried by the womenfolk in bamboo baskets on their heads to the site of the building. Then the men took the clay and moulded it into large blocks, approximately four feet square.

These large blocks were then placed side by side, forming the first layer of the outside walls of the church. With a piece of bamboo, one man made sure that the blocks were made of

equal size, and that they were placed level. Then the blocks of clay baked themselves in the sun, and each layer was left for two days in the very hot sun, after which they became very hard, and similar to red cement. A little straw was mixed with the clay so that when it had dried it did not crack.

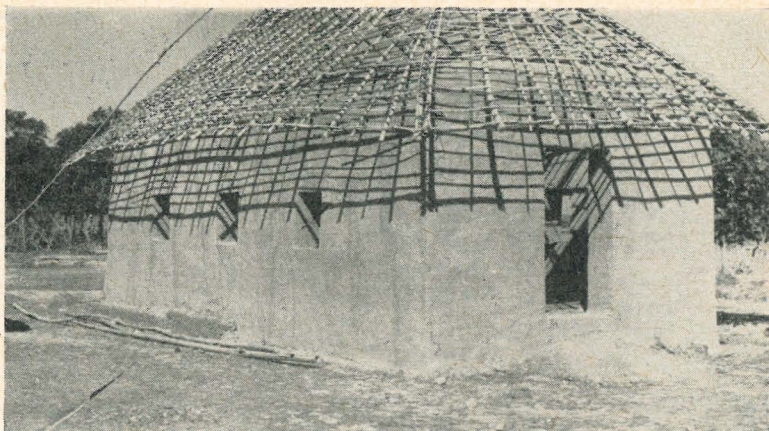
Erecting the walls

Gradually the walls were built in this way, while inside the building the women brought baskets of red clay, and made the floor up to the height of the first layer of the wall. When all this had been done, with spaces for windows and doors allowed, and the roof beams embedded in the top layer of the wall, then the roof was considered.

The roof frame was made from very strong bamboo. The Christians considered how many bamboos would be required, and then divided the number among the Christian families in the village, so that each family was responsible for getting so many bamboos. These bamboos had to be brought from other villages, three or four miles away, so, off went the menfolk, bought the bamboos, and carried them back to Adampur. I can assure you that bamboo is quite a heavy weight. Then the bamboos were split and cut into required lengths, tied together, and when completed, the roof was fitted on, as in the second picture.

Completing the work

After this the straw was bought, and the roof thatched. The wooden doors and windows were fitted, all made and given by the Christians themselves. The women then plastered the walls, inside and out, with a grey-coloured clay, which also had been mixed with water into a thin paste. The women did this work with their hands, giving a smooth even finish, and when



The bamboo frame for the roof

(Photo: R. Preston)

dried looked like cement. The building was finished.

At the Annual Meetings of the Rangpur Baptist Union, held in March, 1959, the new church building was opened and consecrated by the Rev. R. Baroi, Secretary of the Baptist Union of Pakistan. Many Christians from all parts of the Rangpur District were present. Some womenfolk had walked seventy-two miles, and joined with the folk at Adampur in a day of rejoicing, because, after the official opening of the church, we walked a little distance across some rice

fields to a pond where seven were baptized, and then joined the church at the Communion Service which followed. The numbers steadily increase, and we give God thanks for these people.

We thought you might like to know of the progress here, for we know you pray for us, and give so generously to the work. God is answering your prayers; please pray on, for God did give these folk a good harvest, both of rice and souls. Pray on, that many others may come into the knowledge of the Saving Love of Jesus Christ.



At the opening service

(Photo: R. Preston)

The General Considers Pre

THE rapidly changing situation in India, Pakistan and Ceylon is demanding serious thought by the committees of the Society. Recently the South Asia Sub-Committee was able at one meeting to hear reports from the three field secretaries and discuss important and urgent policy issues. Among them were the problems of leadership training, education, and medical work.

In all three countries there is a desperate need for adequately trained Christian leaders. Not only should there be a full-time, well-equipped and trained ministry but also trained lay leaders in the local churches, unions, and councils. For trained ministers the churches in the past have relied on Serampore in India and to a less extent on Behala. Now political tensions involving visas are making it increasingly more difficult for students from East Pakistan or Ceylon to travel to India. Proposals are therefore being discussed for establishing new theological schools, on an interdenominational basis, in these two countries. Also, inquiries are being made with a view to discovering whether wider use could be made of correspondence courses.

The situation in regard to education is becoming critical. In some areas, it is true, educational work is still very essential

Miss Quay at W

Among those who attended the annual Conference for Christian Writers and Editors at the American Baptist Assembly, Green Lake, Wisconsin, U.S.A., was Miss Lily Quay.

For the last five years Miss Quay has been engaged in adult literacy work in Orissa where the rate of



(Photo: B. C. R. Henry)

The mission jeep in the Kond Hills encounters difficulty on a road under construction

African Pastors now have Charge of Church Work

There have been a number of significant changes at Yalikina, Belgian Congo, recently.

The church work there is now the responsibility of an African pastor. He has to examine inquirers, conduct baptismal services, preside at church meetings and receive gifts for the church.

The size of his task may be gauged from the fact that last year in the Yalikina area there were more than 800 baptisms, the membership has now passed the 4,000 mark, and church gifts average about £340 per month.

Five church leaders have now been dedicated as evangelists. Each supervises work in a section of the district, presides at communion services, and accepts candidates for the inquirers' classes. With their help it is now possible for most of the church members to have communion once a month.

They have also done much to stimulate to greater activity the local church overseers and village teachers.

Two of these evangelists are overseers who have been promoted after many years of enthusiastic service, two have been school-teachers (one of them accepting a considerable reduction in salary to take up church work), and the fifth is a young man who, though he did not progress far at school, has been educating himself to good purpose.

College of Engineering Opened

The University College of Engineering in Burla (Sambalpur) in Orissa, was formally opened on 5th July by the Union Minister for Scientific Research and Cultural Affairs, Prof. Humayun Kabir.

The College, started three years ago by Utkal University, is the only engineering college in Orissa.

Speaking on the occasion, Prof. Kabir said that the establishment of the college was not merely the starting of a new technical institution but also the beginning of a new era of science and technology.

Committee sing Problems

if there are to be leaders for the Christian communities. In some it is still effective as a means of evangelism, but this effectiveness is rapidly disappearing in many areas and in some is now non-existent.

There are indications that before long it will be necessary to transfer to governments the educational activities now carried out by church and mission organizations. At present the greatest pressure is in Ceylon where Baptists are sharing in the discussion of the problem with other Christians in the National Christian Council.

As the government health services develop there is an increased measure of control over and interference in the affairs of mission hospitals. At the same time, with improved standards generally and the high costs of modern techniques, it becomes imperative to look again at medical policy from the financial angle. It may be that medical missionary work will develop more and more in the direction of direct district work and especially preventive work.

What is called for is an integrated programme comprising adult literacy, rural uplift, and preventive medical work all enlisted in the support of evangelism and the building up of the churches.

ters' Conference

literacy is only sixteen per cent. In order that she might be better equipped to make her contribution to the supplying of suitable literature to newly literate people, she is spending six months at conferences for Christian writers and at a University in the U.S.A.



(Photo: B. C. R. Henry)

This Oriya Bible is displayed prominently in a village in the Kond Hills

He would Send his Wife to no other Hospital

The telephone bell rang again at Berhampur Hospital. Sister Isobel Thomson went over to answer it.

At the other end of the line was a young man obviously very agitated. "Have you an ambulance?"

"No," she replied, "but you can use the government one."

"If we use that ambulance can my wife still come to your hospital?"

"Yes, if you wish her to come here they will bring her."

Not long after the young man arrived at the entrance to the hospital with his sick wife. He explained that he had brought her by every conveyance available from a far distant village. She was very tired and weak.

"Why have you brought her all this way? Why are you so determined that she shall be admitted to *this* hospital?" inquired Sister Thomson.

"I want her here because there is a Power in this place which I cannot find elsewhere; and this

Power has something to do with the quality of the treatment and nursing care given here," was his reply.

Two Congolese Pastors Ordained

Two Congolese nationals have been ordained as Baptist ministers, the first time in the history of the American Baptist mission work in the Belgian Congo.

The newly ordained ministers are Rev. Jean V. Lubikulu, pastor of a Baptist church in Leopoldville, and Rev. Colon Kapini, a regional school inspector and church adviser. Although there are more than 1,500 Congolese pastors, catechists and Bible women working with the 55,000 members of the American Baptist-related constituency in the Congo, until now none of them had been officially ordained.

The Life of a Pygmy is Dominated by Fear

By ALAN WATSON

THERE is a particular group of patients that we want to bring before you for your prayerful interest and that is the pygmy and his family.

We have a fairly large number of them situated about thirty miles away as well as isolated families in numerous villages near us here in Ntondo.

Lives dominated by fear

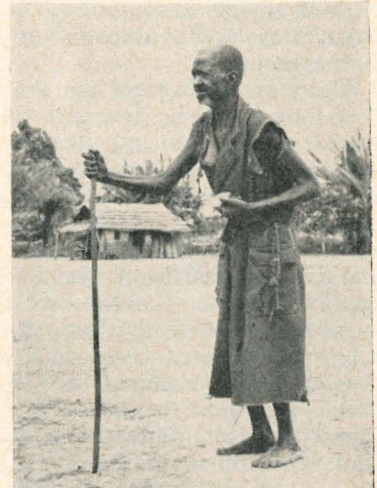
Their lives are dominated by fear. Not only fear of animals, because for many of them their crude, simple huts are centred in the dense jungle, accessible only by difficult forest paths, but also fear of their fellow men. The average man or woman has been brought up to believe that God created the white man first, and then the black man, third on the list the animals and fourthly the pygmy. This plan is so rooted in their way of thinking that in many of the backward, and out of the way

places, many families have a number of pygmies as unpaid servants. They own them, they control their lives, their movements, sanction their marriages, in fact treat them as slaves. Here in the hospital we have several pygmy men as general workers and their capacity for work and their stamina in comparison with their size is out of all proportion.

Their lives are hard and there is very little pity or love shown to them. They remind one of timid deer because their eyes and their nostrils are always on the move. They have difficulty in keeping track with a conversation because all the time they are making furtive glances around them, their eyes darting from one object to another. In the wards they are scared of the ordinary village folk and will sleep on a rough wooden bed or floor rather than occupy one with a grass-filled mattress and a pillow such as is used by the other folk.

Christ's love can penetrate

Native medicines, witchcraft, beliefs in or rather an intense fear of evil spirits and ever-pending death rule their lives. But Christ died for these poor souls in order to release them from this desperate plight. His love can penetrate this utter hopelessness and we at the hospital are trying to show Christ, His love, His care to these souls. In some villages near here there is a form of embalming and preserving bodies after death by exposing them in a hut to intense heat and smoke for about a



A blind man makes his way across a Congo village

week. This revolting practice, contrary to the law, is not done by the ordinary villagers but by the pygmies belonging to the particular family and they stay in that hut to supervise the work. The life of a pygmy is one of hard work, little or no play, malnutrition often verging on starvation and this producing weakness and inability to perform his usual manual work starts the vicious circle. Closely connected is the very real problem of drug addiction derived from frequent hemp smoking, which dulls the brain and gives to the addict an almost continuous oblivion to all that is going on around him even to the dangers of fire and water.

That is the brief sketch we want to leave with you this month. Not the interesting, exciting man of the film and television but a man bound down in utter ignorance, sin and desperate hopelessness.



This Congo mother is nursing twins

Lushai Christians Say Farewell

By C. SAIZAWNA

Chairman of the Mizo Baptist Church Assembly, Lungleh, Assam

REV. H. W. AND MRS. CARTER came to the South Mizo District as missionaries in charge of education in 1930, and served God and His Church in our country for more than twenty-eight years. When we think of our condition at the time of their arrival, we realize how they have helped us to progress in many ways. When our Church came to know that the time was drawing near for them to retire, we were quite unwilling for such indispensable workers to leave for good. We knew that we shall not always be able to have missionaries to help us, but our Baptist Church Assembly wanted Mr. and Mrs. Carter to stay a little longer for the following reasons:

Why we wanted him to stay

1. We were just about to integrate Church and Mission; and at such an important time we did wish that Mr. and Mrs. Carter, in whom we have such confidence, could guide us at least for four or five years more.

2. We also regarded it as absolutely necessary that they should remain until we found another Principal, either a missionary or a Mizo, for the Teacher Training School which produces so many good workers for the Church.

3. The Bible has at last been completely translated into the Mizo language. From the time when he was about to relinquish the post of Honorary Inspector of Schools, Mr. Carter asked for a lengthened furlough to enable him to study Greek and Hebrew further, in order to increase his usefulness in Bible translation

and revision. He knows several other languages, too, and his knowledge of the Mizo language is unrivalled. We therefore wanted him to stay, so that we might have a revised Bible in still more accurate and beautiful Mizo language.

A sudden invitation

Just as we were considering a request to the B.M.S. along these lines, we suddenly heard that he had been invited to become Associate Foreign Secretary in London. As there seemed to be nothing we could do to keep Mr. and Mrs. Carter, in view of this new development, with great reluctance our Assembly Executive Committee began to make arrangements for a farewell gathering.

All the local churches contributed generously, and on Saturday, 14th February, 1959, the farewell meeting was held under the chairmanship of Rev. Khuanga, President of the Subordinate Court. In spite of inclement weather there was a large attendance, the Training School not being large enough to contain all who came. After a hymn, Bible reading and prayer, various people spoke of Mr. and Mrs. Carter's work in Mizoland, and of how they would be missed.

His services to education

The Deputy Inspector of Schools, Mr. F. B. Murray, spoke of Mr. and Mrs. Carter's services to education. He said that when they first came, he himself being in Class B at the time, there were only twenty-

five Primary Schools and two Middle Schools, one for girls and one for boys. With the help of Government grants, Mr. Carter had added schools until there were 150 Primary Schools and fifteen Middle Schools. He had also started the Teacher Training School for men teachers, and he (the Deputy Inspector) was now reaping the benefit of the efficiency of the teachers trained through the years.

He recalled that as soon as Mr. and Mrs. Carter had come to Mizoland, Mrs. Carter had been called upon to take charge of Girls' Education during the temporary absence of Miss Chapman and Miss Clark. On the return of the latter, Mrs. Carter had continued to interest herself in the Girls' School, especially in games and dancing, and of recent years she had taken full charge of the Nursery Schools. Both she and Mr. Carter would be long remembered for what they had done for the schools.

Their contribution to music

Mr. L. Mama, Headmaster of the Government Middle English School, then spoke of their contribution to music. During furlough Mr. Carter had taken Tonic Sol-fa College examinations in order that he might himself be an examiner: he had also introduced into the schools the teaching of staff notation. His knowledge of theory, together with Mrs. Carter's beautiful voice, had brought great improvement to the singing of the country. They filled a great lack in the singing of the Christians

by encouraging the use of suitable songs when hymns would have been out of place.

Rev. Chuafter then referred to Mr. Carter's connection with Bible translation. He spoke of his knowledge of various ancient and modern languages, and of his willingness always to learn more so as to fit himself for this important work. They would miss his careful and diligent direction in Bible revision, but were glad that he had intimated his willingness to continue to help in this work, as far as time permitted, even after taking up his post in London.

Telling the truth

Mr. C. Saizawna, Chairman of Assembly, had been asked to speak about Mr. and Mrs. Carter's personality. He mentioned the Mizo proverb—"There are more lies told at farewell meetings and on tombstones than anywhere else"—but said that that occasion was an exception, and called upon his hearers to witness from their own knowledge that there would be no flattery in what he had to say. He also referred to the Mizo belief that big men were the most useless and inefficient, and said that again there was an exception in this case! He had had ample opportunity in school life and in church life of observing Mr. and Mrs. Carter, and felt that he perhaps knew them as no one else did. Among other things he mentioned their ability not only to work well themselves, but also to evoke the best from those who worked with them; their complete lack of favourites; their firm stand for what they considered right; their consideration for the opinions of others; their willingness to listen to those needing help however busy or tired they might be; their exemplary family life. It was a pleasure to work

busily with them, it was a pleasure to relax in their home.

Mr. Saizawna added a few references to Mr. Carter's contribution to the Church. He had been Chairman of Presbytery (before it became an Assembly) twice, and under his guidance committees generally seemed to reach sound decisions. He was an example to all in the matter of church attendance, being never absent from the regular services except on rare occasions of sickness.

In conclusion he said how fortunate the Mizo Church had been to have had Mr. and Mrs. Carter in their midst for so long. They would be tremendously missed, the more so as time went on.

After others had spoken, and Mr. and Mrs. Carter had suitably replied, the following parting gifts were presented: on behalf of the Church, a decorated Mizo bag, a beautifully woven Mizo cloth, and a copy of J. B. Phillips' New Testament; on behalf of all church workers, a sum of money to buy the very first copy to be published of the complete Mizo Bible and an

inscription to insert in it; and on behalf of the Education Department of the South Mizo District, a canteen of cutlery, an embroidered bag and a printed testimonial.

Previously there had been other presentations. The staff and students of the Teacher Training School had given a testimonial, and the Serkawn Government Middle English School had made a rare gift, permitted in olden days only to those Mizo men who had accomplished everything required by Mizo custom in hunting in the forest and in the provision of a series of feasts for the whole village—a special striped turban complete with long tail feathers of the bhimraj bird.

Mr. and Mrs. Carter have left us for a wider service; we were very loath to let them go, but at the same time we offer them our congratulations. May God's blessing be upon them and bring them physical and spiritual strength to enable them to follow up their life's work here by a further successful period of service in their home land.



Lushai girls carrying water

AMONG THE RECENT BOOKS

The Edicts of Asoka

Asoka, Emperor of India, 272-232 B.C., after extending his empire by a war of conquest, directed against the east coast tribes, devoted himself to the spread of the Buddhist religion and culture. It is said that, shocked by the suffering caused by the war, he changed his whole conception of law and government.

In his famous Edicts, carved on stone pillars and rock faces throughout his vast empire, he gave expression to his new views on administration, religious observance, and social relations.

A new translation of these Edicts, edited and translated by N. A. Nikam and Richard McKeon, has been published by the Chicago University Press (Agents in England: The Cambridge University Press).

At 13s. 6d. the price is rather high for a little book of ninety-six pages. But it will be of great interest to students of Indian history and religion in general and of Buddhism in particular. And much of what Asoka wrote so long ago is surprisingly relevant to our situation today.

Bible Society Report

The British and Foreign Bible Society's popular report, *The Kingdoms are Moved* (edited by James M. Roe) is again a mine of information about the Society's activities throughout the world.

So much material is compressed within it that the title "popular" is becoming less appropriate than when this form of report was originally introduced; and, apart from the official lists and financial staunchest, the report runs to over 50,000 words.

At 1s. 6d. it is excellent value and should provide material for illustrating many sermons and addresses.

The work of the Society is in so many places linked with that of the B.M.S., and Baptists are among its staunchest supporters (not to mention the ex-B.M.S. missionaries who are in its service), that many readers of the *Missionary Herald*

will wish to purchase and study this comprehensive account.

Hymn Singing

Hymns play so large a part in the worship of the Church and in the private devotion of Christians that a good book about hymns and hymn-singing is always sure of a welcome. *The Ministry of Song*, by Alan Gibson (Carey Kingsgate Press, 6s.) is such a book. It comprises fourteen essays, popularly written by a well-known broadcaster, on aspects of hymnology.

Among the hymn-writers considered are Bishop Ken, Isaac Watts, Philip Doddridge, Charles Wesley, John Cennick, A. M. Toplady, James Montgomery and Thomas Kelly. There is an essay on the children's hymns of Mrs. C. F. Alexander and one on "amending hymns". Also included are studies of Geoffrey Beaumont and other writers and composers in contemporary idiom with a most useful list of gramophone records of their songs.

In an Indian Village

In *We Came to a Village* by Gladys Shaw (Highway Press, 5s.) a woman missionary of the Church Missionary Society relates her experiences. For the past six years she has shared the life and problems of the people in the villages about Aurangabad in Hyderabad, Central India, working alongside the pastors in teaching and training voluntary workers and leaders.

She informs us in a prefatory note that she wrote especially for her teenage nieces, but her book is of interest to all who wish to know more about the work of a Christian missionary in village India.



(Photo: "Nursing Mirror")

Miss Gloria Rhynie, S.R.N., with the prize awarded to her for work and conduct during her general nursing training at Charing Cross Hospital

Centenary Celebrations in Wales

The centenary of the birth of Thomas Lewis will be celebrated by a thanksgiving service at Bwlchgwynt on the evening of 12th October.

The next morning (the actual anniversary of Thomas Lewis's birth) there will be a ceremony at his birthplace, Pontyfenni, when a memorial plaque will be unveiled by Miss Margaret Lewis (a niece of Thomas). That same afternoon and evening there will be special services at Nazareth Chapel, Whitland.

Among the visiting speakers will be Rev. J. B. Middlebrook and Rev. Edward Holmes. The latter was a missionary in Angola and knew Thomas Lewis and his work. The Chairman of the Society, Dr. H. H. Rowley, will also take part.

Calling all Students!

The President of the Baptist Students' Federation is anxious to contact all Baptist young people entering a University, Training College, or Nursing Course this autumn. He would be grateful if names could be sent to him at 27, Benedictine Road, Cheylsmore, Coventry.

GIFT & SELF-DENIAL WEEK

Sunday, 25 October
to

Sunday, 1 November

The Appeal is for £20,000

The Blessings of a Furlough House

By MARGARET S. WHITFIELD

FURLOUGH in two years' time! A long time ahead and yet my husband and I began that early to talk about it every now and then: introducing the children to their grandparents, renewing friendships, visiting old haunts, seeing the shops again, and a hundred and one other exciting things to do. It is exciting to get home after five years in India.

But the subject we discussed over and over again was, "Where shall we live?" Neither of our parents' homes could cope with a family of five, so where could we find a house big enough for such a large family and yet cheap enough for us to rent fully furnished? We prayed; we wrote to friends, asking if they knew of such a house, but none seemed able to help us.

Then, a year before we were due to leave India, we heard that there might be a furlough house belonging to the B.M.S.

still vacant. We wrote, and imagine our joy when the reply came back promptly, "We have just been loaned a house which we will book for you." Our biggest problem was solved! Our hearts sounded out the Doxology.

When I was a child

I well remember my missionary parents bringing me home on furlough. No home to call our own. A few weeks with this relative, a month or two with that friend, and so the year passed. I am sure our relatives were very glad to see us return to India! To be always sharing a house with other people puts a big strain on everyone, including the children. A year of sharing and moving around is no way to spend one's furlough.

To have had our own home since we came to England has

been a great blessing. My husband can relax between deputation tours. I can run the house and kitchen to suit myself. The children can run all round the house and garden and not disturb anyone. Friends can be entertained to a meal without troubling others. In fact, in a house of one's own, one can relax and regain the physical and mental strength needed to return for another five years.

To give a fully-furnished house for those doing God's work abroad to use whilst on furlough seems a big thing to do, and yet some have given or lent just such a house. Many more houses could be used. Already we have booked one of the three remaining vacant houses for our furlough (D.V.) in 1964 . . . just to be sure!

Believe me, we really are grateful to God and to those who so lovingly have given "what they had" for the Master.



(Photo: N. B. McVicar)

A statue to the memory of Edward-VII in front of the Queen Victoria Museum, Calcutta

The Thomas Lewis Centenary

(continued from page 130)

his supervision, a fine church building was erected.

It was in 1899 that he penetrated into the Zombo country to establish a mission station at Quibocolo. At first he met with considerable resistance and with violence, but he persisted and eventually there, too, a church was formed and a chapel built.

When the first United Training College for Pastors in Congo was established, Thomas Lewis was chosen to be the first Prin-

cipal, and had great influence in its character and policy.

He had been working arduously in Africa for about forty years when he retired. But even then he could not rest. Not only was he active on deputation work, but he also gave his time and knowledge to translating the Scriptures, serving as chairman of the Commission set up to revise the Ki-kongo Bible. He died in 1929 at the age of 70, shortly after writing the story of his life in *These Seventy Years*.

BACKGROUND TO PRAYER

(for use with the Prayer Calendar)

East Pakistan

IN the Chittagong Hill Tracts last year there was marked advance. There were sixty baptisms in the area around Mynimukh, mainly through the witness of Noaram Chakma who had returned from treatment in the Leper Colony at Chandraghona (see article on page 131). Pray for continued success, remembering the work at Rangamati in its various aspects—pastoral, evangelistic, educational.

The Bakerganj-Faridpur Union includes sixty churches, many of them small and scattered and for parts of the year cut off from contact with one another by floods. Remember the missionaries at Barisal and the Girls' and Boys' Schools there; and also the village pastors, schoolmasters and district supervisors. Pray, too, for the women's work centred on Santi Kutir.

For many years now there has been no resident missionary at Jessore. Two Pakistani evangelists have served the four churches, and have been helped from time to time by evangelistic campaign teams.

At Dinajpur, our oldest station, economic conditions add to the difficulties of the work. At Khulna, Mr. and Mrs. D. J. Stockley are pioneering in agricultural and health work. Last year at Deulighat in the Rangpur district fifty-two believers were baptized.

Co-operation with Others

Our Society co-operates fully in the work of many inter-denominational societies and agencies. Remember especially The International Missionary Council, The Conference of British Missionary Societies, The Congo Protestant Council, The Evangelical Alliance of Angola and the various National Christian Councils.

MISSIONARY RECORD

Arrivals

- 1st August. Mrs. B. F. Price and three children, from Serampore.
20th August. Rev. E. G. T. Madge, after visit to Calcutta.

Departures

- 24th July. Miss D. Mount, for Berhampur and Rev. F. J. Martin for North India.
14th August. Snra Machado, from Portugal for Angola.
17th August. Miss D. F. Jenks, for Léopoldville, and Miss L. W. Jenks, for E.P.I., Kimpese.
19th August. Miss E. G. Markwell, Miss M. J. Beckett, Miss B. J. Daulby, Miss I. R. Jones, Miss T. M. Howard, Miss P. E. Shaw, Rev. N. D. and Mrs. Kennett, Mr. A. J. Casebow, and Miss J. R. Bentley, for study in Belgium.

Births

- 23rd July. At Barisal, to Rev. D. J. and Mrs. Price, a son, Simon John.
31st July. At Ntondo, to Mr. and Mrs. P. Cook, a daughter, Deborah Sian.

Marriages

- 25th July. At Margate, Norman David Kennett to Gwenyth Winifred Freeman, missionaries-designate for Congo.
At Soham, Cambs., Gordon Ian Pitkethly to Bertha Joy Howard, missionaries-designate for Congo.
10th August. At Dundee. Dr. Lewis Mullins to Miss Margaret Borland Armstrong, missionaries-designate for Congo.
15th August. At Anna Valley, Andover. Norman Keith Drew to Elizabeth Margaret Southwell, missionaries-designate for India.

ACKNOWLEDGEMENTS

(To 21st August, 1959)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £10; "In memory of the late Mrs. E. Wilken", £10; Anon., Stowmarket, £5; Anon., Ipswich, £50; "R.T.C.-Leicester", £2; Anon., Farnham, £1; Anon., Kelso,

for work at Bolobo, £10; Anon., Bromley, 10s.; Anon., Oxford, £5; Anon., £1.

Angola Hospital: "Laid Aside," £1 2s. 6d.; Anon., Birmingham, £1; Anon., Oxford, £1 10s.

Gift and Self-Denial Week: Anon., 2s. 6d.

Legacies

The following legacies have been gratefully received:

									£	s.	d.
July	28	Miss F. C. Clay	...	...	...	...	...	...	50	0	0
August	4	Miss R. F. Lockwood (Medical)	...	...	...	...	...	...	5	0	0
	10	Mrs. N. G. Parry	...	...	...	...	...	...	1,000	0	0
	11	Miss I. L. M. A. Batchelor	...	...	...	...	...	...	541	19	0
	17	Miss Violet Ettenfield (Medical)	...	...	...	...	...	...	100	0	0
	18	Mr. W. A. Tarrant	...	...	...	...	...	...	50	0	0

Broadcast Appeal for Medical Missions

On St. Luke's Sunday, 18th October, our churches are asked again to remember the work of medical missions.

With the co-operation of the B.B.C. there will be a wireless

appeal in "The Week's Good Cause", this year to be made by Dr. C. C. Chesterman, O.B.E., on behalf of medical missionary work in Africa.

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NOVEMBER 1959

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Tribesmen in the Kond Hills, Orissa, watching their cultivated fields

(Photo: S. F. Thomas)

Dedicated Lives

IN a stimulating article in the last issue of the *International Review of Missions* Dr. D. A. McGavran makes a plea for giving to overseas missions on an altogether larger scale. In the course of this he writes:

"When we speak about money we are, of course, using a kind of shorthand to depict dedicated life. It will not be money but disciples of Christ who walk the stony trails of the hinterland from village to village, stand at ten thousand cross-roads pro-

claiming the Good News, instruct group after group of eager inquirers, baptize thousands of converts, kneel at the bedsides of the sick, teach the Bible and administer the sacraments."

How true that is! How necessary it is to understand the significance of our giving to missionary work in terms of men and women who are giving themselves.

Our new recruits

Here we have pleasure in introducing those who have recently sailed for the fields as B.M.S. missionaries. They have dedicated their lives to our Lord and to His work. They look to us for support in prayer and by making available the necessary financial resources.

Rev. Norman Keith Drew, B.D. (Spurgeon's College) and his wife Margaret will be at Bhiwani, North India, to do evangelistic work. Mr. Drew comes from the Winton Church, Bournemouth, Mrs. Drew from the Anna Valley Mission Hall, Andover.

Rev. Alan Hellowell, B.D. (Rawdon College) and his wife Jean are both members of the Zion Church, Slaithwaite. They have gone to Orissa, India.

Miss Morag R. Philip, S.R.N., S.C.M., comes from Broxburn, West Lothian. She received her professional training mainly in Edinburgh and has now gone to Orissa as a nursing sister.

Miss Margaret A. Stockwell, B.Sc., of the Eynsford Church, Kent, has gone to Wathen, Belgian Congo, Miss Margaret Ann Hughes of the Castle Hill Church, Warwick, to Lingungu, and Miss Jean Freda McCullough of the Broadway Church, Chesham, to Bolobo, all as teachers, and after attending lectures in Belgium.

All the new missionaries have been for special training either at Carey Hall or St. Andrews College.



Margaret Stockwell



Morag Philip



Jean McCullough



Margaret Hughes



Alan Hellowell



Jean Hellowell



Norman Keith Drew



Margaret Drew

The Cianorte Church Celebrates

By ARTHUR C. ELDER

THE second birthday celebrations of the Cianorte church were held on Sunday, 19th July. The meeting was at midday, but by 9.30 a.m. a lorry load of people had arrived from one of the congregations, and by midday four others had joined them.

The Japanese club hall had been borrowed for the occasion, and against a back-cloth of Fujiyama behind the platform with a congregation of some four hundred people, bulging at all the doorways, the proceedings started.

The special preacher was Pastor Paulo Gailit, a Brazilian pastor of Latvian origin who ministers to a Baptist Church in Curitiba and has directed an evangelistic radio programme for twelve years, but earns his livelihood by practising as a lawyer and teaching in a government high school.

An impressive band

The minister from Maringa, the nearest church across the River Ivai, who did much to foster the Baptist cause in Cianorte in its earliest days, was on the platform to give his greetings, along with someone to give greetings from the Baptists of the State of Parana.

Each of the congregations and preaching points gave an item during the afternoon. There were choral items, recitations and the first public appearance of the Jussara band. You will remember the Jussara congregation was the one that built its own little church building last year, and now members of the leading family in it have invested in a saxophone, a piano-accordion and two trumpets, and along with another member who



Members of the Sunday School at Cianorte with Mrs. A. C. Elder

has a flute, have blossomed forth as a band. You should just have heard them, and seen the snowy peak of Fujiyama tremble at the sound!

After the anniversary service everyone proceeded to the land recently bought for the erection of the new church. A cornerstone was laid to symbolize the start that is going to be made very soon on the foundations.

After the stonelaying, the church members came forward with their gifts and promise forms. Enough has now been given to make a start but much more still has to be raised. However, the campaign is on.

One of our members, whom most of you would consider a very poor man with a very large family, called yesterday to say that he had a fat pig he was going to sell for the building fund, and he came to give us the first chance to buy. Mrs. Winter and Mrs. Elder did not feel they knew enough about dealing with a "live pig" to make it worth

while, so we declined the kind offer. But he will have no difficulty in selling it and it will bring in the equivalent of twelve or thirteen pound sterling for the building fund.

The design for the building has been drawn by my brother, Mr. Frank Elder, who is an architect. We wish he could be here to share in the discussions about the materials to be used. As ordinary bricks are very expensive here the church leaders are exploring the possibility of the members themselves making a type of breeze-block using cement and local sand. For the woodwork, one member has offered four trees of ivory wood which he has on his farm.

Throughout the week there were special meetings every night in the city addressed by Pastor Paulo Gailit and on the following Sunday which was the birthday of Cianorte—its sixth—he spoke at a united rally for all the Protestants.

Another New Church

By LIONEL G. WEST

MY WIFE and I have recently returned from a visit to our Mpama district, during which I had the privilege of dedicating and opening an attractive new brick church at Nkondi, our largest village in the Lukolela district.

On Sunday morning, 19th July, we travelled from Mpoka in the station transport as far as the new road would permit, then we parked the car in the forest and proceeded on foot for at least two miles before we reached Nkondi. It was a glorious Sabbath morning and the forest, birds and streams all seemed to extol the glory of their Creator.

A joyful welcome

We were welcomed by many schoolchildren, church members and inquirers who welcomed us with singing, and sang all the way to the new church—a distance of a quarter of a mile.

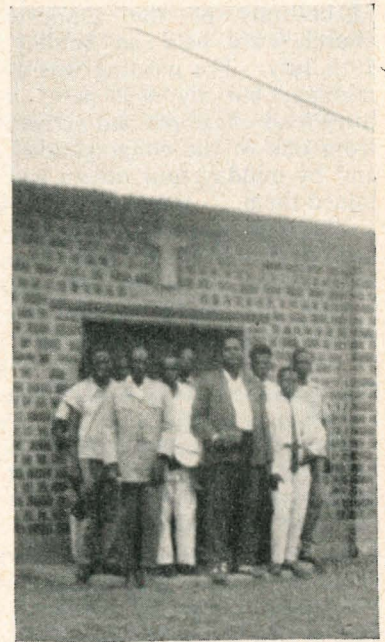
A crowd of well over 500 people gathered for the occa-

sion, and I wish you could have seen all the cheerful faces of the young people and their bright and brilliant attire!

After the dedicatory service outside the church, an elder prayed and then the doors were opened. In no time the fifty-four African oak seats were occupied, with eleven and twelve people on every seat. On the floor space near the platform seventy children were crowded together on mats. The church was packed and many folk had to find places outside.

Many teachers present

There were present teachers from neighbouring villages and from Lukolela. The schoolchildren sang well, so did Lama and Malia, two of the women who had recently attended the Women's Regional Conference at Lukolela. They sang the Conference hymn. An elderly deacon told how the Gospel first came to Nkondi, and the present teacher-

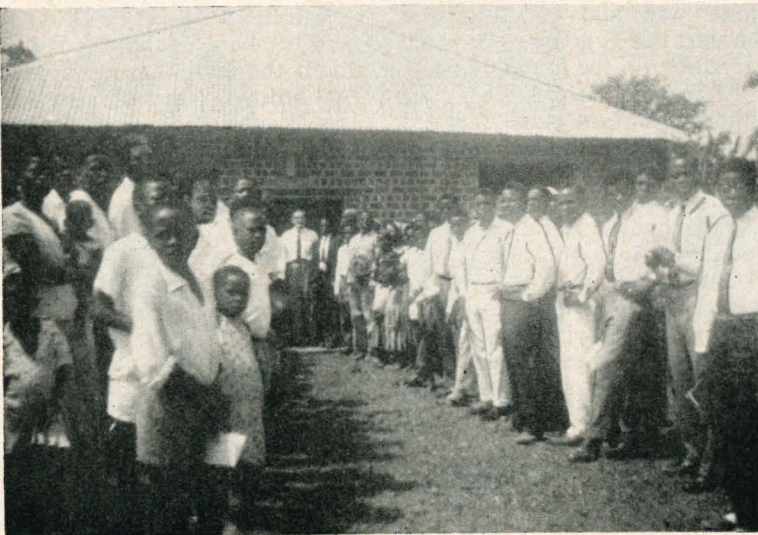


The pastor and deacons of the church at Nkondi

evangelist, Balo, informed the congregation that the new building cost over £288, of which all had been contributed by them except £50 which was a gift from the Lukolela church. The bricks, doors, windows, chairs, seats and tables had all been made locally. Roofing materials had been brought up from Léopoldville and transported inland.

A story of growth

Then the missionary told the people how he, too, was pleased to be there, and he recounted to them the growth of the church at Nkondi. In July, 1932, he conducted a service in a very simple building like a shed which was only large enough to accom-



Rev. L. G. West and part of the congregation outside the new brick church

(continued on page 155)

Congo has to be Subsidized

The Congo is now becoming a drain on the economy of Belgium according to a special correspondent of *The Times*. This year for the first time it has had to be subsidized, and the size of the subsidy is 1,000 m. francs (about £7 m.).

The troubles there have seriously reduced the rate of investment, and with 25,000 unemployed at the moment there is every likelihood of more troubles, particularly if world copper prices do not revive.

The new Government plan for speeding up development towards independence may act as a sedative at first, but the Congo is clearly facing an awkward if exciting period of development—and also an expensive one.

Nurses Support Church Work

The African nurses at Pimu are very faithful. Many of them approach their task with a real sense of being called by God to their work and give enthusiastic support to the daily services.

Some help as Sunday school teachers or serve as deacons, or take their turn on the preaching rota.

Twenty Baptisms

Last Easter Sunday twelve people were baptized in the little stream at Pimu, Belgian Congo, before being welcomed into the church at the crowded Communion Service.

The following month another man was baptized; and the month after that seven people.

Kenya's Problems

Written primarily to provide a background to a new C.M.S. film, *Kenya: Hanging in the Middle of the Way* by Keith Cole (Highway Press, 5s.) is an admirable concise account, aptly illustrated, of the problems confronting the churches of the Anglican communion in Kenya today.



A charming picture of Jennifer Williams (daughter of Rev. E. H. B. and Mrs. Williams) at Darjeeling with her ayah (nurse)

New Choir Presents Claims of Christ in Song

An evangelical choir has been formed at Ntondo. It consists of four teachers, a nurse, and Dr. Alan Watson.

Through close harmony singing and simple evangelistic addresses it seeks to present the claims of Christ in the more deserted and backwoods villages.

All the members dress alike in white with black ties and travel off early each Sunday morning in a Land Rover.

The choir finds a gramophone a

great help especially with the younger folk. The novelty of messages and singing from the "black box" is a great attraction.

The villagers usually show their gratitude by providing a meal at midday.

Dr. Watson informs us that his first meal in such a village consisted of crocodile served in palm-oil and garnished with red peppers, manioc root, and some rather bitter vegetable leaves. He does not say how he enjoyed it!

South Lushai Pioneer Dies

The death of the Rev. Basanta Kumar Saha at Barisal, East Pakistan, on 24th May, removes a link with the pioneering days. He was one of two Bengali workers and a Chakma convert sent by the B.M.S. to South Lushai in 1901, two years before Savidge and Lorrain opened up the field with such far-reaching results.

Mr. Saha, who was over ninety years old, retired in 1924 and was then honorary pastor of his village church at Dhamshar for fifteen years. He was a fine and vigorous preacher.

Six of his eight surviving children are actively engaged in Christian work.

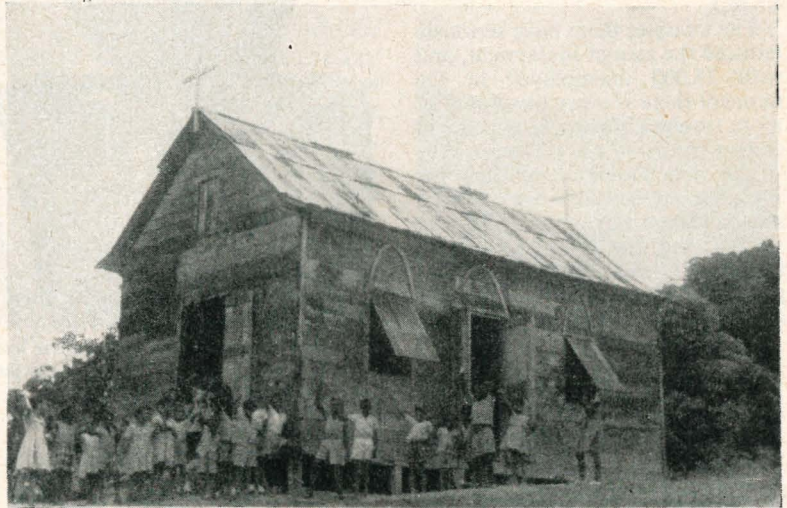
A Week-end of Achievement in Trinidad

By AMOS L. SUTER

THIS has been a week-end of achievement for the churches in the south of Trinidad. For a long time the enrolment of children in our wooden school-chapel at Marac has been double the number of children that we had room for. The overflow had to be housed in leaf-roofed shelters which could only be used during the dry season and so on Friday we opened the new wooden extension which doubles the size of the original school building.

An isolated place

Marac is one of our most isolated church centres. It is in the bush. Until a few years ago there was no motor road into Marac. It is also one of the most strategic centres of our work, for it is at the heart of a strongly Roman Catholic community and the school by its high standards of teaching is not only attracting



(Photo: S. G. Poupard)

The old church-school building at Marac

children from Roman Catholic homes but it is also bearing a convincing testimony to the devotion of our people to the Lord Jesus Christ.

Then on Saturday our new chapel at Mount Elvin was dedicated. This was to replace an old wooden chapel which once stood in the centre of the town of San Fernando. The old building had rotted into nothing more than a pile of potential dust and our people were rightly ashamed of the shabby witness it bore to their faith. They were, however, very poor and saw no hope of being able to replace their chapel with a new one.

An unexpected gift

Numerous attempts were made to raise money but soon the worshippers lost heart until one day a prayer meeting was called to seek God's guidance as to what they should do. And it was during that prayer meeting that a motor truck stopped outside the church and the driver



(Photo: S. G. Poupard)

Happy scholars outside the renovated building

The Centenary of Our China Mission



(Photo: S. G. Poupard)

The teachers at the Marac school

said that he had brought a gift of sand for the building of the new chapel. Our people rightly interpreted this as God's answer to their prayers.

Devotion and determination

How the church members sacrificed to buy building materials and how the men folk did much of the building with their own hands is a touching story of devotion and determination. And now the chapel stands as a monument to their faith and their love—a neat cement building with green iron roof and approached from the road below by a flight of red, polished steps.

A senator's wife

The chapel was declared open by Mrs. Byfield, the wife of Senator Byfield of the Federal Government, in the presence of a large crowd of fellow Baptists. At the same service the Rev. Allan Parkes of Calabar Baptist College, Jamaica, was inducted into the pastorate of Mount Elvin. It is not every church which gets a new chapel and a new pastor all on one day.

ONE hundred years ago Rev. Charles James Hall and his wife arrived at Shanghai, there to await the arrival of Rev. Hendrik Z. Kloekers and his wife who were to join them the following March.

These four had all been accepted as missionaries of the B.M.S. at the meeting of the General Committee in July 1859, and they had all had previous experience in China.

Mr. and Mrs. Hall had served at Ningpo for two years with the Chinese Evangelization Society; Mr. and Mrs. Kloekers had been with the Netherlands Chinese Evangelization Society.

It was the General Baptist Missionary Society (now merged with the B.M.S.) which began British Baptist work in China. Its first missionaries went out in 1845, but made so little progress that they did not long continue.

The arrival of the Halls and the Kloekers in Shanghai marked

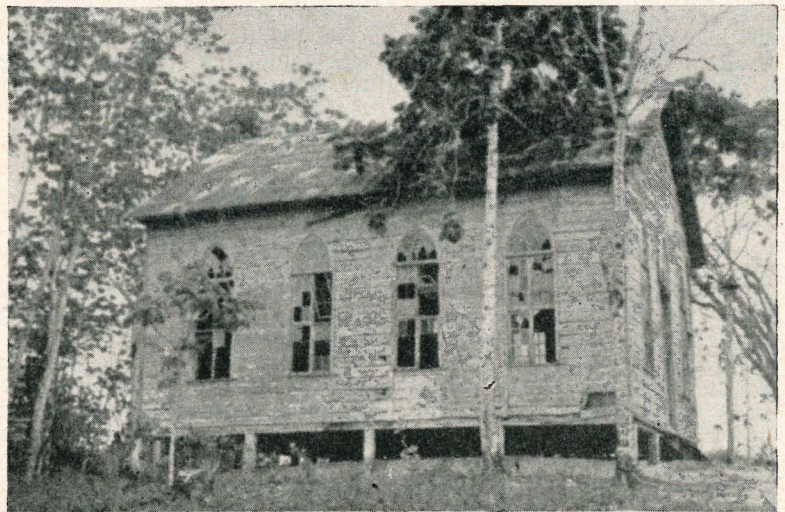
the beginning of B.M.S. work which was to continue till 1952 and to produce such wonderful fruit.

Next month we hope to publish in this magazine an article specially written by Dr. H. R. Williamson, formerly General Foreign Secretary, and author of *British Baptists in China* (The Carey Kingsgate Press, 21s.).

So little direct news now comes to us from China that we may be in danger of forgetting the churches which, humanly speaking, owe their existence to the activities of B.M.S. missionaries.

How are they now faring? What is happening to their pastors, teachers, and leaders? These things we do not know. We cannot visit them and they cannot visit us. Nor is correspondence possible.

The link which remains is the link of prayer, and that link we must strengthen and use to the full.



(Photo: S. G. Poupard)

The original Mount Elvin church building, Trinidad

Africans Still of Evil

It is not easy for Europeans to understand how much Africans still live in dread of evil spirits.

At Pimu hospital recently they tried in vain to save the life of a dying woman. There was nothing organically wrong with her, but she believed that someone had put a curse upon her and that therefore she must die.

She and her husband had joined the Kitewala movement—a prophet movement which had broken away from the Church and combined elements of Christianity with elements of ancient African religion.

Ninety Chick

On Tuesday, 30th December last, a batch of ninety Rhode Island Red and Light Sussex day-old chicks were despatched from Weaver's Accredited Poultry Breeding Farm at Felstead, Essex.

They were taken by car to London Airport and put on a B.O.A.C. plane for Calcutta. On the morning of Thursday, 1st January, they were received by Doctor Stockley and Mr. David Stockley at Dacca Airport. They took them by plane to Jessore and then by bus, train, and borrowed car to the farm at Khulna.

There they had their first meal

You Will Not U —Says

Learning a new language is never easy, as many missionaries have discovered. An amusing comment on the problems of speaking Oriya comes from Mr. John Smith, our agricultural missionary at Diptipur.

"I have been to one or two villages recently to preach at harvest festival services. There was a pastor present and his introduction before I spoke ran something like this. 'Because no other Sahib could come the Smith Sahib has come . . . he's new and he doesn't



(Photo: C. A. Grant)

A familiar scene in Ceylon—a bullock against the background of paddy-fields and tea plantations

Tuberculosis Increase Causes Concern in Mission Hospital

One thing which appalled Miss I. V. Wright when she returned to the Moorshead Memorial Hospital, Kond Hills, after furlough was the considerable increase in incidences of tuberculosis. The isolation block is now always full to overflowing and there is a long waiting list.

The staff of the hospital find it so difficult to get the people to understand the need for precautions, and so the disease spreads unhindered.

Recently it was discovered that

one of the staff nurses had a patch starting in one lung. Her father, a senior preacher, died last year from smallpox while convalescing after tuberculosis. Her younger sister also has the disease.

This staff nurse was due to be married this year. Her wedding sari lies ready in Miss Wright's airtight trunk.

In addition to this increase in tuberculosis the hospital is having to grapple with outbreaks of typhoid fever and tetanus.

Disasters Seem to Come to Lingungu in March

On the last Friday in March, 1958, the girls' compound at Lingungu was partially destroyed by fire. On the last Friday in March, 1959, one of the dormitories in the same compound collapsed.

Why was this? The fire spread quickly because of the thatch roofs and lack of water. The dormitory collapsed because rain, leaking through the thatch, damaged in

the fire, washed the mud away from the walls and the supporting sticks rotted. Oh for bricks!

We look to the future when we hope to have brick dormitories, a place for cooking and a combined playing and work room. The girls need it and with it we could train them so much better—for it is to these girls we look for the future women leaders in the Church in Congo.

Live in Dread Spirits

For over three weeks the hospital staff tried to pull her round. At one time it seemed that they were succeeding. After being fed by stomach-tube and intravenous drip she seemed to be getting stronger. The members of the staff prayed for her and sought to encourage her.

Eventually she was taken from the ward and put in Miss Maisie Chaplin's own house, that she might be away from the influence of other village women. For a short time she seemed to be better, and then she succumbed to a chest infection and died.

s Fly to Dacca

after hatching at Felstead some fifty hours before.

Only one chick did not survive the journey. By the end of April, however, there were only fifty-three survivors, the others having fallen victims to local diseases or to a marauding wild cat.

On these survivors Mr. Stockley pins great hopes. They are all pedigree with over 300 eggs in a year recorded from the mother hens. When, in due course, their offspring arrive there should be valuable new stock adapted to the climate and conditions of East Pakistan.

Understand Much! Pastor

know Oriya very well, but he is speaking a little. You won't understand much but you will get some of it if you listen carefully.'

"We thank God for our sense of humour at such times and trust that when the missionary's mouth is opened everyone gets a surprise! We wonder though if we are hearing the truth about our Oriya at last!

"However that may be it is very clear that our posh Oriya is quite different from the village language. The only way to get hold of that is to get out where it is spoken."



(Photo: C. A. Grant)

A Ceylonese farmer at work in the paddy-field under the shade of a coconut palm

New Missionary Impressed by Faith of African Christians

My first impressions were not very profound, but I remember vividly being struck by the beauty of Quibocolo. It is set among hills, and at that time the many yellow acacia trees were in bloom.

I remember, too, the welcome from fellow missionaries and the homeliness of homes which certainly do not abound with European comforts, and the way everyone made me feel I belonged right from the start.

Then as I began to see African life and the work of the Mission, what impressed me (and still impresses me) were the African Christians themselves. Something makes them stand out from other Africans, something which shows in their faces—peace and joy. It is lovely to see.

There is no doubt that here the Lord is doing his transforming work of redemption from sin and fear.

Keeper of Altar Becomes a Christian

At a pagan village in the Kond Hills the keeper of the village altar has let it be known that he wants to give up his job. He has decided to become a Christian. His fellow-villagers are greatly disturbed.

How did he come to make this decision? It all happened through the quiet witness of two of his friends—and he is not the only one in the village who has become Christian for the same cause.

These friends are a young Kond and his wife, the former in his first

year of training at the Moorshead Memorial Hospital. There he came into contact with Christian nurses and our missionaries and decided to follow Christ. With his wife he has been quietly learning more about the Christian faith.

Needlework Prize

In a needlework competition held among all the girls' high schools in East Pakistan, our mission school at Barisal came first and won a handsome shield.

The Christians of Baudh Give Thanks

The ancient state of Baudh, now part of Orissa, became open to the Gospel only in 1947

By FRANK WELLS

CHARMINGLY situated by the great Mahanadi river which flows through central Orissa is the ancient state of Baudh, now amalgamated with the larger state of Orissa in the Indian Union. The name of Baudh is said to derive from that of the Buddha, and certainly there is evidence that many centuries ago, when Buddhism was widespread in Orissa, there was a Buddhist centre here. The visitor is shown the statue of Buddha near the royal palace.

With the decline of Buddhism, it is said, the Buddhist temple was destroyed, and in its place Hinduism was established on a wide scale. For many centuries the Kings of Baudh ruled the small state, and while the Christian message was proclaimed in the adjoining districts of Phulbani and Balangir, no preaching

was allowed in Baudh. Nevertheless the King felt the lack of adequate educational work in his state, especially among the low-caste population in the villages, and in order to meet this need called in a Christian schoolmaster to teach the outcastes.

The first Christian

As far as we know he was the first Christian to live in Baudh. He and his wife faithfully witnessed for over thirty years. His children grew up, and together with his three sons he would go around the Hindu homes at Christmas time singing carols. But there was no response from the non-Christian population.

After India achieved independence in 1947, the Government rapidly set about the integration of the Native States as they were called. Baudh was

one of those so integrated with the Indian Union. With the integration of Baudh a new opportunity was given for evangelism to the churches in the nearby districts. No longer was there any restriction on the preaching of Christianity in the state.

Previous to the integration the Government servants had for the most part been people of Baudh, now officials from all over Orissa, and India at large, could be posted there. This meant that Christians in Government service came into Baudh. The schoolmaster's household became the centre of a Christian Community. In 1957 this Community was officially recognized and linked with the Phulbani Church and the Kond Hills District Christian Church Union.

The first anniversary

In October, 1958, I was privileged to attend the first anniversary celebrations of this small Christian community. It was the end of the rains and one hot Saturday afternoon I left Udayagiri in company with the Rev. S. P. Naik, Secretary, and Mr. Montri Prodhan, President of the Kond Hills District Christian Church Union. We travelled all the afternoon through the Kond Hills, beautiful as ever at this time of the year with the new rice seedlings springing up in the fields, and all the ponds and streams full of water, rushing and splashing by the side of the road. We reached Phulbani by dusk, and then descended the Baudh Ghat, anxious to spot any leopards; we were only able



A village in the Kond Hills, Orissa

(Photo: Bruce Henry)



(Photo: Bruce Henry)

A Kond pastor baptizing a believer in the river

to see a hyena running in front of the bus.

We reached Baudh at 9 p.m. that night and slept in the house of Mr. Ganesh Rotho, a Government Inspector of Schools, and an outstanding Christian layman. The next day was entirely given over to the celebrations. At 8 a.m. we walked in procession through the town of Baudh, singing Christian hymns and witnessing to the townsfolk. The old Christian schoolmaster, and his son, Mr. Bascaro Santra, led the singing.

An unforgettable experience

It was an unforgettable experience. There were some twenty-five people in the procession from all parts of Orissa. There were those from Cuttack and Ganjam Districts representing the older established churches in Orissa. There were also those from the Kond Hills and Balangir areas, representing the regions of encouraging new growth.

All these were in Government service of one form or another. Some were nurses in the hospital, others workers in the

Educational or Revenue Departments. Then of course there were the three of us who had come as visitors from Udayagiri.

The one thing that none could help but notice was the fact that in all that group there was not one Christian from Baudh itself. It is a sad fact that although the Gospel is preached freely in Baudh, there is as yet no convert from among the people of Baudh themselves. The community of Christian Government servants there would value our prayers, that some of the people of Baudh may be won for Christ.

Nevertheless there is promise of great things in that community, and as the little procession wound its way in and out of the streets, many came out of their houses to hear the music and to read the proud legend on the banner carried in front—"Baudh Raj Christian Community First Anniversary". This was the first time that such a procession had been seen in the streets of the town.

That night there was a service of thanksgiving in the quarters of one of the nurses working in the Government Hospital, and

this was followed by a meal together, a sort of Love Feast.

Pray for these people

In conclusion, may I again ask your prayers for the faithful group of men and women in Baudh, for Mr. Santra, the Secretary of the group, and his family, Mr. Rotho and his family, also for all those others forming the Christian Community worshipping Sunday by Sunday in that place. Please pray for the people of Baudh that some may be won for Christ through the faithful work of the Christian Community.

Another New Church

(continued from page 148)

modate twenty people. In June, 1942, he opened a new church there made of native materials, poles and grass, etc., and which cost about £15 to build. Now, in July, 1959, a strong and substantial building had been erected, which could withstand the tropical storms and the ravages of white ants.

The service closed with a well-known hymn. In prayer we all thanked God for sharing in this memorable event of opening and dedicating yet another new church in Mpamaland.

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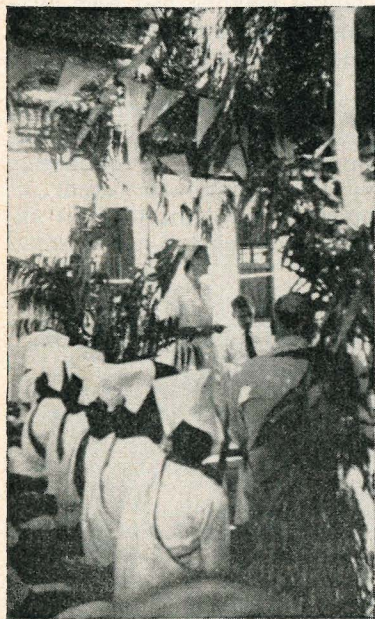
Cholera and Jaundice Sweep Through Hospital

By ISOBEL THOMSON

DURING the last months we seem to have been fighting unceasingly against some epidemic or other. First of all we had the dreaded cholera. Some of our nurses were affected and this gave rise to grave anxiety and many sleepless nights. You can imagine the relief felt in the compound as daily they improved and were pronounced out of danger.

Though it is dreaded, cholera is a disease which is always with us. Indeed, to our shame, it is expected to overtake the population in some parts of the country at certain times of the year, especially in the rainy season.

Since the beginning of this year we have had an unexpected burden in coping with a particularly virulent type of jaundice. Many people have died.



Miss D. Mount speaking at the opening of the nurses' hostel at Berhampur hospital

Pregnant women especially have been affected. The illness has been savage in its treatment of them. Many have come into hospital in an unconscious state, remained in it while their bodies have expelled their helpless human burdens and after several more days of coma, accompanied by strange violent manifestations have died of yellow atrophy of the liver.

Invaded by jaundice

All the wards have been invaded by jaundice, but the medical block has taken the brunt of the onslaught and has been consistently full-to-overflowing all this year and still is.

At the moment, there are no less than eight women having continuous intravenous infusion of glucose solution. The nurses have put all these "drips" up.

Anyone who knows anything about work like this knows that the small amount of information which I have given is but a tiny fraction of the whole story.

This has taken a heavy toll of the strength and stamina of our nurses. Some of them also were ill for a time. All have worked bravely through all the tragic sadness and danger of this period. Not one of them ever expressed fear or showed signs of worry for her own personal safety—and all this in crowded wards, with inadequate materials and equipment and a rapidly rising temperature! (Government has taken active measure in this epidemic and has set up emergency clinics for mass inoculation in the villages of Orissa.)

Two deaths

A report has just come to me from the medical block that two

of our comatosed jaundiced patients have died; another temperature has reached the alarming height of 107—there is no mistake about this.

I have checked it—and as if that were not enough, just for good measure, nurse adds—the high fierce wind has played havoc with our precious intravenous equipment. The weighted stands (weighted because of the wind's velocity) have been dashed to the ground dragging with them the bottle of intravenous fluid and attached glass and rubber apparatus.

Fluid desperately needed

When articles are easily produced, such an incident would be written off as unfortunate and lightly forgotten. But at the moment I can only think of the women desperately needing this life-giving fluid and who can only have it now by intermittent injection of 100cc syringe. I can only think of the hours and days and weeks spent by lots of people in trying to assemble together virtually useless things to make this priceless apparatus. At the moment I can only see it dashed to mere nothingness by the savage ferocity of the elements.

But this is all in a day's work. A disappointment, yes! But not a permanent tragedy. We can find other useless things and with them create more life-giving instruments!

A Versatile Leader

Laurie, the head male nurse at Yakusu, not only teaches student-nurses in training, he also trains and conducts the church choir, runs the nurses' football club, organizes the hospital services, and takes his turn at preaching in the chapel.



The nursing staff at Berhampur, Orissa, India

New Religious Film-Strips

Among the latest publications of Educational Productions Ltd. (East Ardsley, Wakefield, Yorks) are the following film-strips:

1. *The Two Little Houses*. This is for young children and is based on the Blandford's *Very First Bible Stories* little book of the same title which relates in story form the sayings of our Lord as recorded in Matthew 7:24-27.
2. *The Life of Christ in Masterpieces of Art*. The thirty-seven pictures in this strip are reproduced from a book of the same title published by Max Parrish & Co., Ltd. Apart from Rem-

brandt's "Descent from the Cross" the masterpieces are all medieval.

3. *The Spread of the Church*. The twenty-four frames include a map of the Mediterranean area and pictures of the cities of the Graeco-Roman world in which the Church was first established.

All three strips are in colour. A copy of the Blandford's book is provided with the first. With the other two are adequate teaching notes compiled by Rev. C. Buckmaster, lecturer in Religious Education at Ripon Training College.

Colour Films Now Available

A number of new films will shortly be available from the Visual Education Department.

The Directors of Brooke Bond Tea, Ltd. have very kindly given to the Society an excellent colour film entitled "The Enchanted Isle".

From surplus material taken while preparing films for the B.M.S., M.M.S. and S.P.G. in India, Gateway Films, Ltd. have

produced a most useful background film.

The same company has also edited a film presenting the story of the production of the African Christian magazine *Envol*. This film is entitled "A Witness to New Nations".

From Associated Re-diffusion we have received a film on the work of Dr. Stanley G. Browne at Yakusu.

World's Population Rapidly Increases

It is estimated that in A.D.1 the world's population was 275,000,000; in 1600, about 360,000,000; in 1800, about 992,000,000; in 1900, about 1,550,000,000; in 1950, about 2,500,000,000; and in 1957, about 2,800,000,000. And tremendous increases for future population growth are predicted.

The whole world's Christian population is growing only one-third as rapidly as the world's population.

It is estimated that there are now 385,000,000 Christians in the world.

Practical First-Aid

A revised overseas edition has been released of *Practical First-Aid* (2s. 6d.), published by Educational Productions, Ltd., for the British Red Cross Society. It is specially designed for use in tropical and near-tropical areas with illustrations of African, Indian and Far Eastern peoples in place of the European figures of its companion volume, *Junior First Aid Manual*.

Family Festivals

Intended primarily for use in Congregational churches, *Family Festivals* (L.M.S., 8s. 6d.) will nevertheless be of interest to Baptists as well. This book contains thirteen suggestions for festival services, each suggestion providing for readings by the minister or leader and several others.

Attractive Christmas Card

A very attractive Christmas card, bearing a water-colour of the Kond Hills by Rev. Bruce Henry, is being sold on behalf of B.M.S. medical funds.

The price (including envelopes) is 5d. per card or 5s. per dozen.

For further particulars write to Miss G. H. Stageman, B.M.S., 93 Gloucester Place, London, W.1.

East Pakistan Needs a Theological College

By GORDON SODDY

ONE serious result of the partition of India and Pakistan on the work of the B.M.S. and the churches associated with it has been that the churches in East Pakistan have been cut off from the Mission Training Institutions of various kinds set up in and around Calcutta in days gone by. Up to fairly recently we have contrived with some difficulty to send students from East Pakistan to these institutions for training, but now it has become apparent that we shall have to find other means. It has now become virtually impossible to obtain the necessary passports and visas for students from East Pakistan to go into India for training of this sort.

Present problems

Theological training is now a serious problem for us. Up to now, Serampore College has dealt with our higher-grade students, and the Union Theo-

logical School at Behala (Calcutta) with our lower-grade men. Of these, Serampore has demanded a high standard of English and very few students are now capable of that, while Behala has asked for matriculates and has given vernacular training. The existing Bible Schools in East Pakistan are doing good work but are inadequate for our purpose—the American Pentecostal Assemblies of God Mission run a small Bible School for training their own pastors in Khulna and the Australian Baptists have a flourishing Bible School for their Garo field in Birisiri. But both these schools demand only a low educational level and while they meet the purpose for which they were founded, it will not be easy to develop or extend them.

Plans for the future

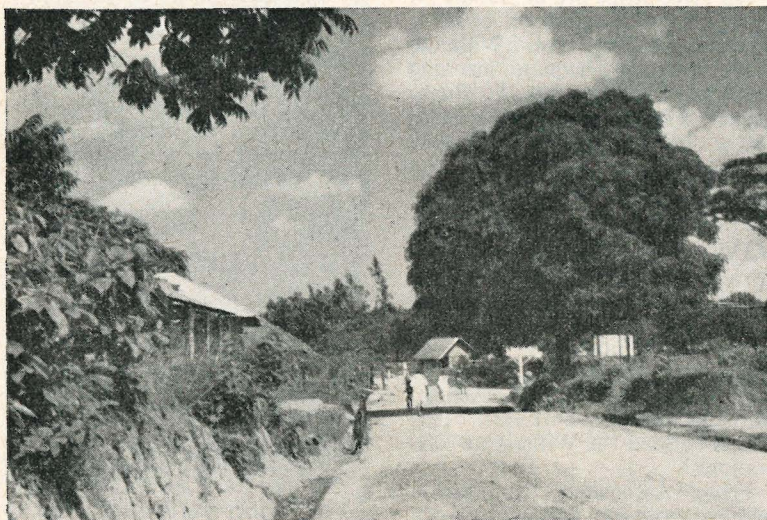
Plans are now being considered to establish a college teaching up

to the L.Th. standard of Serampore College in the vernacular, either in conjunction with one of these Bible Schools or as an entirely separate venture. It is still uncertain where this college will be, or what will be its exact constitution, but it is clear that something will be done in the very near future. We hope that such a college will give an adequate training for the Ministry to students of Matriculate level, with the vernacular L.Th. of Serampore as the ultimate goal of study, but at the same time we hope that it will be able to take any student of fair intelligence who gives evidence of God's Call to the Ministry and provide him with such training as will help him to fulfil his calling adequately.

A library is essential

One essential for such a college is a library—and while the teaching will necessarily be mainly in the vernacular, it is most desirable to have a good library of English theological works, etc., for the use of members of the staff and such students as are able to benefit by them. To obtain these books new is, of course, far beyond our means, and for that reason we venture to ask if any church or minister—or college—has theological works which are surplus and which could be given to such a college.

If any friends in this country have books which they are willing to give, we suggest that they write in the first instance to the Editor, B.M.S., 93 Gloucester Place, London, W.1, giving a list. He will then be able to say which books will be acceptable.



(Photo: N. B. McVicar)

A road leading from India into East Pakistan

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Ceylon

Our churches in Ceylon, with a total membership of 1,824, are linked together in the *Sri Lanka Baptist Sangamaya* (Ceylon Baptist Union). The President, Rev. W. G. Wickramasinghe and the Secretary, Rev. Paul Premawardhana especially need our support in prayer.

At Ratnapura good progress has been made in evangelistic work among the Tamils, Rev. David Edward and Rev. Colin Grant playing leading parts. The general political situation and racial tension has made progress among the Sinhalese difficult.

We are asked to remember our missionaries on the Island, the churches and their pastors, and the educational work at the various schools and hostels. Remember, too, Rev. E. Sutton Smith as he begins his ministry at the Cinnamon Gardens Church, Colombo.

Congo (Upper River Region)

For the last two weeks in November the subjects for prayer are the Upoto-Pimu area and Yakusu. In this region the influence of the Kitewala Movement (an African pseudo-religious movement combining elements of racialism, primitive African religion and Christianity) is creating special problems for our missionaries. They are too few in number effectively to give pastoral help and counsel. Nevertheless, the churches are growing, especially at Yakusu.

Remember the evangelistic, church, educational, and medical work at both these centres.

MISSIONARY RECORD

Arrivals

20th August. Miss J. F. McCullough and Miss M. A. Stockwell, from Belgium after study.
21st August. Rev. F. H. and Mrs. Drake, from Léopoldville.
24th August. Miss M. A. Hughes, from Belgium after study.
26th August. Rev. B. H. and Mrs. Thomas, from Yalamba; Miss M. M. Clark and Miss E. G. Handley, from Léopoldville.
10th September. Miss K. M. Chaplin, and Pastor André Dioko, from Léopoldville.
26th September. Rev. E. G. T. Madge and Rev. A. C. Davies, after their visit to Jamaica and Trinidad.

Departures

22nd August. Miss D. A. Catley, for Palwal.
27th August. Miss M. E. Hitchings, for Bolobo.
4th September. Rev. E. G. T. Madge, and Rev. A. C. Davies, on a visit to West Indies.

7th September. Rev. A. E. and Mrs. Page, for study in Belgium.
9th September. Miss J. Stonham, for study in Belgium.
14th September. Rev. F. H. Drake, for study in U.S.A.
15th September. Mrs. A. L. Suter, for Trinidad.
16th September. Mr. and Mrs. L. L. Collis, for study in Belgium, before proceeding to Belgian Congo.
22nd September. Rev. H. B. and Mrs. Saunders, and child, for Switzerland.

Death

7th September. Rev. P. Knight, India Mission, 1903-06, 1908-41; Congo Mission, 1906-08.

Births

18th September. At Bolobo, to Dr. and Mrs. J. T. Gray, a daughter, Christine Mary.
22nd September. At Carshalton, to Rev. G. and Mrs. Price of Delhi, a son, William John.

ACKNOWLEDGEMENTS

(To 17th September, 1959)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: A Life Deacon, Notts., £1; Anon., N.W.9, £2; Anon., South Shields, £4 10s.; Anon., Romford and Dagenham, £1; Anon., Birmingham, 15s. 6d.; Anon., Stowmarket, £2; Anon., Edgware, £5.

Medical Fund: T.I.M., for leper children, £1; Anon., for work among lepers, £1.

Angola Hospital: "In Jesu's Name", £5; G.S.C., £1; Anon., £5; "Non", Ipswich, £10; M.C.H., £1; C.F.P., 10s.; J. Chiswick, £5; Mrs. Tucker, 10s.; E.E.M., 10s.; Anon., Enfield, 4s. 2d.; Anon., £1.

Legacies

The following legacies have been gratefully received:

	August	£	s.	d.
25	Mrs. W. B. Owen	18	14	10
	H. H. Marsh	15	3	7
<i>September</i>				
4	Sir F. H. Brown	100	0	0
17	Miss S. B. Stephens (Translation £3 13s. 6d.)	7	7	0

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OF THE BAPTIST MISSIONARY SOCIETY



Rev. E. G. T. Madge (left) with Rev. J. Leo Rhynie of the Jamaica Baptist Union and Rev. A. C. Davies, Chairman of the West Indies Sub-Committee (see page 171).

The Centenary of our China Mission

By H. R. WILLIAMSON

THE first B.M.S. missionaries appointed for work in China arrived in Shanghai in the autumn of 1859. It is therefore appropriate that some review of our work which began a hundred years ago should be attempted, and first it will be of interest to rehearse the story of how it all began.

The initiative naturally was taken by the General Committee of the Society, who, as early as 1843, had seriously considered the question of venturing into this new field. Other Societies, both American and British, had decided to do so on the basis of treaties drawn up after the Sino-British war of 1839-1842, whereby Hongkong was ceded to Britain, and the five ports of Shanghai, Amoy, Foochow, Canton and Ningpo were opened to foreign residence, trade, and by implication, missionary work.

This represented a very limited opportunity, nevertheless several Societies thought it right to take advantage of it to send missionaries to these coastal points. Amongst them were the British General Baptists, whose pioneer

missionaries, the Rev. T. H. Hudson and the Rev. and Mrs. W. Jarrom settled in Ningpo in 1846.

Action deferred

The B.M.S., however, owing to their very heavy existing commitments and financial stringency, deferred action until 1859, when, after a second war had been waged with China by Britain and France, new treaties were drawn up, which removed previous restrictions and disabilities, and opened up the whole of China to missionary work. This new situation presented a fresh and urgent challenge to the B.M.S. Committee, and so in April 1859, they resolved to extend their operations to this new field.

Offers were soon accepted from the Rev. and Mrs. Charles James Hall, who had already served in Ningpo with the Chinese Evangelization Society from 1857, and the Rev. and Mrs. Hendrick Z. Kloekers. Mr. Kloekers had served in China between 1855 and 1858 with the Netherlands branch of the Chinese Evangelization Society and the American Baptists. The Halls were the first to arrive in Shanghai in the autumn of 1859 and were joined by the Kloekers in March 1860.

Conditions in China then were most unpropitious for Christian missionary work. The wars and the ensuing treaties which made such activities possible, and which had excited considerable misgiving at home as to the advisability of beginning Christian work in such circumstances, had also created widespread hostility amongst the Chinese

people generally, particularly amongst the influential classes, against all foreigners, including missionaries.

Then the T'ai-P'ing rebellion against the Manchu government was in full swing. The leaders of this movement had imbibed many of their revolutionary ideas from the Bible and other literature introduced by the missionaries, so this made their presence still more unacceptable to the powers-that-be. Further, as the revolt brought widespread suffering on the people at large, the missionaries had much prejudice to overcome on that account.

The sack of Peking

Moreover, shortly after our first missionaries arrived, the British and French forces in 1860 reduced and sacked Peking, looting the Imperial Summer Palace in retaliation for the massacre of a truce party, and this further inflamed the minds of the populace and the Government régime against all foreigners then in the country. At that time, some of the foreign merchants settling in the newly opened ports were none too friendly to the missionaries, who were inclined to be more sympathetic with the Chinese in their humiliation and distress. Nor were all the foreign consuls particularly co-operative, some tending to regard the missionaries as troublesome agitators anxious to move too fast into the interior, where they thought anti-foreign feeling was likely to result in riots, injury, and litigation.

No wonder, therefore, that in 1859 the Protestant Church un-



The Martyrs' Memorial at Taiynan

der missionary auspices numbered only a few hundred, and that for many years afterwards progress was very very slow.

Many denominations at work

This then, was the environment in which our B.M.S. pioneers began their work in Shanghai, where, it should be noted, a considerable number of missionaries of many denominations, both American and British, had been at work for sixteen years or so. Both the Halls and the Kloekers first lived in rented quarters, holding services in their home, which afforded a few isolated instances of success. They had, however, no intention of settling down in Shanghai, their minds being directed to parts where fewer missionaries were at work.

They thought first of the possibility of beginning work in ports along the River Yangtse which were then under the control of the T'ai-P'ing rebels. At that time this rebellion, because its leaders had encouraged Christian worship, the translation and distribution of the Scriptures, and promised if successful in their revolt to make Christianity the national faith, seemed to many missionaries then in China, to provide a most hopeful medium for the rapid evangelization of the whole country.

A favourable impression

This hope was shared by our B.M.S. pioneers, particularly Kloekers, who in November 1869 visited the rebel strongholds along the Yangtse river, and along with Griffith John of the L.M.S., held interesting interviews with the T'ai-P'ing rulers in Nanking, the rebel capital. Their visit gave them a very favourable impression. They found eighteen places of worship in the city, and before leaving received an edict of toleration



Dr. Timothy Richard at work in his study at Shanghai

from the authorities, promising missionaries free access to Nanking, freedom to preach in all areas then under their control, and offering protection to life and property.

Kloekers thereupon wrote to the Home Committee a very encouraging report, as a result of which the B.M.S. secretaries issued an urgent appeal for six more missionaries for China, and authorized Kloekers and Hall to begin work in Nanking.

Hall, however, who also visited that city in January 1861, reported very critically on the situation as he found it. But Kloekers remained hopeful, and returned to Nanking in September of that year, secured a courtyard in the city for his work, and preached to large audiences with encouragement for a few months, until domestic circumstances compelled him to return to Shanghai.

Shortly afterwards, it became evident to the missionary force in China that the T'ai-P'ings, by their arrogant and seemingly blasphemous claims, had become a serious menace to the Christian cause, and all hope of co-operating with them was abandoned.

So the thoughts of our pioneers were once more diverted to find other avenues for their missionary work. Kloekers visited Peking with a view to settling there, but receiving no encouragement from the British authorities returned to Shanghai. The Halls, however, had set their minds on Chefoo, on the Shantung coast, as a promising springboard for inland operations, and in May 1861 moved there to establish the first real residential station of the B.M.S. They had to live in a temple for a time, until rented premises could be secured.

(To be continued)

BRITISH BAPTISTS IN CHINA

by H. R. Williamson

THE CAREY KINGSGATE PRESS LTD.

Revival Comes to 'Evil' Village

By C. A. G. AUSTEN

Lingungu, Belgian Congo

THE B.M.S. recently published a book called *South of the River* by J. M. Matthews. On page 133 Mrs. Matthews refers to a village called Bohuma and describes it as "... one of the largest villages in the Topoke, and perhaps the most evil".

I well remember the incident to which Mrs. Matthews refers. It happened in 1950 when we were taking them, our new missionaries to Lingungu, on their first itineration. Such has been the transformation in that village since that time that "revival" is the only word which adequately describes it.

Bohuma has well over a thousand inhabitants and, as forest villages go, is a really big one. The response to the preaching of the Gospel in the early days was very encouraging, and its size and its enthusiasm led us to appoint a succession of teacher-evangelists of outstanding ability. Unfortunately, at the time of our visit in 1950 the teacher-evangelist was a sick man. But apart from that very few decisions for Christ were being recorded and there were practically no baptisms. A deep

lethargy seemed to have settled on the whole work.

This man never recovered his health and was succeeded by a man I should never have chosen but who, the deacons assured me, held promise. Only rarely have I seen a man so matched to his job. His name is Lisubu Luke and undoubtedly the will of God was behind the choice.

A huge gathering out of doors

The village is too far from Lingungu to make frequent visits. We have, in fact, only been there three times since the events to which Mrs. Matthews refers. On the first of these visits I was staggered by the size of the congregation. Mrs. Matthews says "With difficulty the church had been filled". On this occasion the poor dilapidated village chapel was hopelessly inadequate and we assembled the huge gathering out of doors.

The third visit my wife and I made about eighteen months ago. A new building had been erected, twice the size of the old one. The walls had been white-washed and then divided into

squares and each Church member given a square yard to decorate! Spears, tea-cups, bicycles, snakes, palm trees—these are some of the motifs employed. Again we had a huge crowd and well over one hundred were able to sit down with us at the Lord's Table—all from this one village.

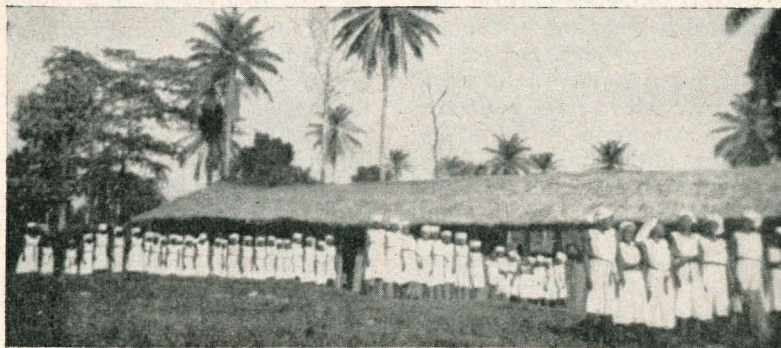
These people meet at a district Communion centre four times a year to join with Christians from other villages in the region for united worship, Communion and baptisms. Never does one of these district gatherings take place nowadays without several candidates from Bohuma being presented for baptism. The membership of the village church has risen to 179 with another 97 inquirers.

A demand for education

For the Christmas Thank-offering this one village raised £140—the average is between £7 and £20.

One of the things that has given us real encouragement at Lingungu in recent years is the demand made by village girls for education. In this Bohuma is now one of the leading villages. Time and again Lisubu has sent us groups of girls. Some of these have just completed the five years primary schooling and are hoping to become nurses.

Through the agency of this young teacher-evangelist the Spirit of God is transforming the village. The early promise shows every sign of continuing and we invite you to praise God with us for a lamp relit and shining very brightly in the African forest.



Part of the girls' school at Lingungu



Opening Wants Boxes at Palwal, North India. With the Indian nursing sister are (left to right) Miss Jessie Summers, Miss C. A. Hawkins, Dr. Dorothy Medway and Miss B. M. Bullwinkle

Christians Confer about Islam

An effective Christian approach to Islam was called for in a message issued at the end of a study conference held in Asmara, Eritrea, Ethiopia. The members of the conference represented thirty-two church bodies working in twenty Moslem countries.

The message also asked churches in the Middle East and individual Christians to "recognize the points of involvement between Islamic and Christian doctrine" and expressed the hope for "increased opportunities of fruitful spiritual and intellectual intercourse".

It expressed gratitude for "the measure of tolerance" churches "have enjoyed as minority communities" in Islamic countries.

40 Baptisms

One Sunday, not long ago, forty people were baptized at Barisal, East Pakistan. Rev. B. D. Das and Rev. D. J. Price conducted the service.

The girls were baptized in one of the school tanks, the men and boys in a tank outside the missionaries' house. The candidates came from Christian villages nearby and some from the schools.

In the afternoon they were welcomed into the fellowship of the church, and a most reverent observance of the ordinance of the Lord's Supper followed.

Veteran Leader Dies

In our hospital at Wathen a few months ago Tata Nkiwabonga died. He was one of the very old and faithful church leaders. In his younger days he had assisted W. Holman Bentley in the opening up of work in Angola.

His wife and many of his family had joined the Kimbanguist movement, but he remained firm to the end.

When our missionaries went out to his village, Ngungu, for the funeral, the Kimbanguists were quiet, friendly and welcoming. It was not easy to tell the difference between them and the Christians.

Christmas Celebrations Present Problems in East Pakistan

In Pakistan, 25th December is the day for celebrating the anniversary of the birth of the Quaid-i-Azam—the founder of Pakistan.

This, of course, presents a problem to Christians of that country. How can they celebrate Christmas worthily without seeming to be unco-operative in the public events arranged to celebrate Mohammed Ali Jinnah's birthday?

In a small place like Rangamati, for instance, the absence of Christians would certainly be noticed, and it would be said that Christians are not good Pakistanis. So Christians have to try to celebrate both the national festival and the birthday of the Lord Jesus Christ.

The day usually begins with an early morning service in the church, beautifully decorated for the occasion. Later the missionaries and their national colleagues, with any children remaining in the hostel, go down to the children's sports organized in the town.

During the afternoon there is a Christmas service including a Dedication Service. Then in the evening the children from the two hills come to the missionaries' bungalow

to enjoy games and singing, mincepies and sweets, and even a wood fire.

The day ends with the singing of carols in many different languages and with prayer.

A New Carol from India

*The loveliest Babe
Lies in Bethlehem street.
He is ever so tiny
And ever so sweet.*

*His wee baby limbs
Are so chubby and pink.
He has lovely big eyes;
They are dark blue, I think.*

*He lies in a manger
And plays with His toes,
Though what He is playing at
Nobody knows.*

*His hair is quite curly,
And silky and fine.
He is the loveliest Baby,
The Baby Divine.*

(Written by Rev. Patras Bihari of Gaya and recited one Christmas Day by his little daughter Shakuntala.)

The Trials of a Missionary Farmer

By JOHN T. SMITH

THE farm, as people insist on calling our three acre holding, is growing the first crops. So far we have trial plots of two varieties of cotton and four varieties of groundnut, and one or two of these crops out in several villages near by.

A month or so back we received a single row seed drill of the brush type from a friend at home. We used it for cotton, groundnut and millet and also to put down a village demonstration plot of paddy.

Here there are four main methods of dealing with paddy. 1. Broadcasting on land ploughed the previous cold weather. 2. Broadcasting on land ploughed with the first rain. 3. Broadcasting sprouted seed on a puddled seed bed. 4. Transplanting from a seed bed, usually not in rows.

These are followed through in that order and there are slight variations according to special conditions. The first two are the most common. When the plants are about 9 in. high they are thinned out by ploughing. Following this the wanted plants are reset and from then on periodic hand weeding takes place. Anyone who likes system and orderliness would soon be demented by the job.

The best crop is obtained by the transplanting method especially when the plants are put in rows, and much less seed is required. But it is costly in time and labour, and by reason of terrain and rainfall can only be practised in a few instances. What is needed is some simple means of line sowing to replace the broadcasting of the first two methods.

We think our small seed drill is going to be the answer and maybe it will soon be manufactured here. Our demonstration plot is showing up well and has already been weeded once—in a brace of shakes as compared to the time taken to do a broadcast patch.

Propagating guava plants

The guava is a fruit some of you have met in tins if nowhere else. To look at it is something like a pear. It is much favoured for jams and jelly as well as for desert. It is said that it will not root from cuttings.

In our first rains my wife discovered by accident a way of making it do so. It depends on the type of cutting. She picked small shoots from the leg of a tree and trod them in as mulch around the base. Some rooted. Last year we planted them out

and now they are bearing their first crop of fruit. This year we tried to imitate the accident and we had about a 50% take. These are now ready for planting out.

Our present experiment involves soft tips and shoots taken with a small heel from the main stem. Then on half of both types of cutting we are using Seradix rooting hormone.

Most guava varieties are grafted on to seedling rootstock, which results in a lot of variation in tree size and type. If our method proves successful it will mean that a standardized rootstock can be mass-produced and thence standardized trees. Also for varieties that do well on their own roots it will provide a cheap and rapid method of propagation.

Unfortunately along with all this we have to report a couple of



At work in the paddy fields



Oxen ploughing the flooded land

setbacks. To take the least serious first, our main seed order placed nearly four months ago has failed to materialize. We favoured India's largest agricultural institute with this order. It will no doubt turn up eventually but only when the best of the season has gone. We wondered why their seeds were not more widely used—.

A serious accident

The other setback occurred on the afternoon of June 6th. There was an accident in the blasting of the well and two men were injured. I was just going from the house to measure the depth when I heard an explosion. While I was waiting for the smoke to clear and I could see to do the measuring, two men came dashing over to say that a couple of workers were down the well when the charge went off.

By the time I got there a near panic-stricken crowd had already gathered. One man had several nasty gashes all over his body but was otherwise intact. He had been able to climb out. But the other man had to be hauled up. He had lost his

right hand besides suffering other injuries.

As our doctor was away there was nothing for it but to get them to Jagdeeshpur, 60 miles away and our nearest hospital of any worth. As soon as we could sort things out and collected a couple of relatives, and informed the police, we set off. The accident happened about 3.30 and we were there at 6.30.

By 2.0 the next morning the operations were finished and all that was savable of that right hand was patched together, about an inch below the wrist.

As far as we could gather what happened was this. At mid-day a charge had failed to go off. They came in the afternoon knowing just what and where it was and set about

(continued on page 171)



Oxen providing power for a primitive hoist

They Make the Lamé to Walk

IN Belgian Congo today there is only one doctor to every 30,000 inhabitants and one nurse to every 10,000. How important then is the work of the Protestant Union Training Centre (I.M.E.) at Kimpese. Its object is to train more nurses, midwives and technicians whose first concern will be the medical needs of their countrymen, coupled with an intense desire to bring them into a vital fellowship with their Lord and Saviour.

Already graduates of the Centre serve in mission hospitals and dispensaries, supervising less skilled workers; in rural dispensaries, taking charge under the supervision of a visiting doctor; in Government medical institutions and industrial medical services.

The Orthopaedic Department

The Centre is still far from complete, but in addition to the general hospital and dispensary service there is now a well-developed orthopaedic

department. In charge of this is a surgeon provided by the B.M.S., namely, Dr. David H. Wilson.

In the pictures on this page we are able to show an aspect of the work of the orthopaedic department. Once every six months Dr. Wilson goes to Leopoldville with his surgical assistant Samuel Matondo, a clerk Noel Liti and three orthopaedic technicians. There they examine hundreds of children who have suffered from poliomyelitis and are now wearing calipers made at Kimpese. Some children need repairs to their calipers, some require new ones because they have grown too big for the old, some have to be advised to return to Kimpese for further surgical treatment.

Correcting Deformities

The little girl in the picture (1) is from the B.M.S. girls' school. As a result of polio the muscles on the outside of her leg are paralysed and those on the inside have pulled the foot into a deformed position. Since this photograph was taken she has returned to the Centre where one of the muscles on the outside of the foot has been transplanted. When she is out of plaster she will be able to walk normally.

At the table in the background of picture (2) is the clerk, Noel Liti, who looks after the record cards. The girl has a partial paralysis of her right leg. She has been wearing a caliper for a year, but it is now too small for her. Samuel Matondo who is assisting Dr. Wilson has himself operated on many of the children to correct deformities, fitted them with calipers, and supervised their physiotherapy treatment.

In picture (3) are three of the technicians at work. In the background Mr. Makwala is measuring a boy's leg. He makes the leather part of the calipers. In the foreground Mr. Hangedi, who makes the metal parts, is fitting a little girl. On the right, Mr. Myamu, a carpenter, is working on a crutch. Besides making crutches and sandals Mr. Myamu also makes artificial legs.



(1) A schoolgirl at Leopoldville receiving treatment



(2) Dr. Wilson with Noel Liti and Samuel Matondo dealing with a little girl



(3) The orthopaedic technicians at work

Building Houses for Students at Yakusu Bible School

By TOM and DOREEN ROGERS

ONE of the things that has pleased us more than anything else this year has been the opening of the Yakusu Bible School. It has meant a very full programme for us both but every minute of it is worth while.

The students are village teachers whom we feel would benefit from further education, and as far as keenness goes one would have to go a long way to surpass them. There are twenty of them in all and seventeen of them are married and have their families with them here at Yakusu.

This is too good an opportunity to miss, so as well as the school for men we also have a school for the wives—run by Nora Carrington. The subjects taught vary considerably, although Biblical subjects naturally have the largest share.

One of our biggest problems in connection with the Bible School has been the housing of all the students—twenty families add up to rather a large number of people when one has to find houses for them! When they first arrived we had not one house for them.

They came by canoe

With the river men there was no problem because all of them had come by canoe and for the Lokele his canoe is as good as any house. The other men, however, had to squeeze with anyone who would have them and thanks to the kindness of some of the local Christians and the ingenuity of some of the men themselves they were eventually all settled in.

This problem, however, could not be left indefinitely and so

we put it to the men and suggested that they should work on building their houses in the mornings—for which they would be paid—and have school in the afternoons. They all eagerly agreed to the idea and so we set to.

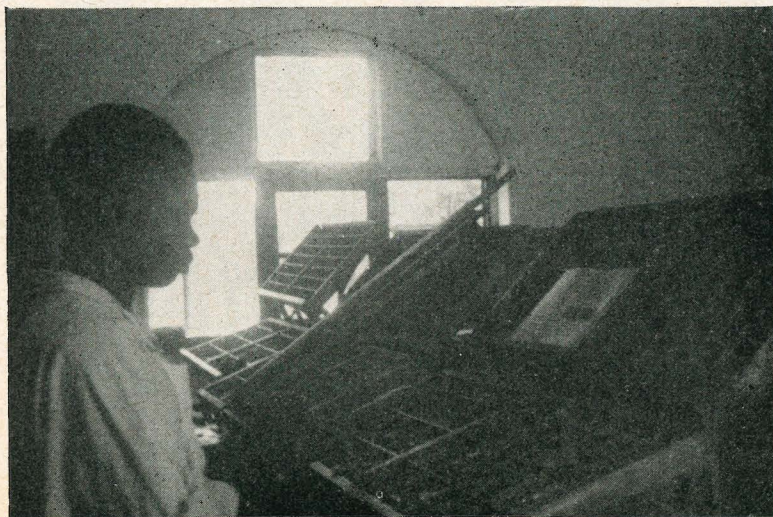
The houses are small semi-detached bungalows having three rooms and a kitchen at the back. Their construction will probably interest you, especially those of you who are builders—although we do not recommend our methods for England!

First of all we made a number of stout wooden boxes, and using these as moulds we made quantities of clay bricks—about 20 cm. × 20 cm. × 40 cm. each—from the clay that is found in Congo ant-hills. These we left in the sun to dry whilst we prepared the foundations for the first house. These we made of concrete and built them up to about six inches above ground level.

Great speed required

When everything was ready—and not before—we started to build the walls with the clay bricks. This had to be done with the utmost speed for if it rained whilst the walls were still uncovered then all we would have left would be a pile of mud! However, the rains did not come and within four days the walls were up and the roof going on.

Once the roof was on and we were able to breathe more freely, we coated the outside of the walls with a thin layer of cement to protect them from the driving



Setting type at the Yakusu Press

rain that is only too common in this part of the world.

So far we have completed six bungalows and are feeling very proud of ourselves with the finished results. We asked a Belgian surveyor, who happened to be passing through Yakusu, to give us his opinion of them and you can imagine our delight when he said he saw no reason why they should not last for twenty years—perhaps that does not sound a very long time for the life of a house to you, but for the life of a “mud” house it is very good expectation.

When we first mentioned the Bible School we said that it meant a very full programme for us both, and although this is quite true we have been extremely fortunate in procuring a graduate of the Yalembe Bible School to help us. He is a young fellow, the son of one of our most faithful evangelists—when Tom was at Yalikina for so long alone it was this fellow's father who worked so



Yakusu school girls playing games

closely with Tom and helped him so much.

Baghoma, that is his name, came top in his year at Yalembe so he is quite intelligent, and he and his wife and children are proving to be a tremendous asset to Yakusu as a whole, not

to mention the Bible School. Indeed we are so pleased with him that when we are home next year we hope that he will be able to take over the whole of the Bible School and so avoid tying down another missionary couple.

The Trials of a Missionary Farmer

(continued from page 167)

remaking the hole just as if they were cutting a hole in a fresh place. The charge was a $\frac{1}{4}$ lb. cartridge of compressed gunpowder. So what else could happen when an iron chisel was driven into it at speed with a sledge hammer! The miracle is they were not killed. The least injured man has been discharged from hospital fit for work again, but the other man has been detained for a skin graft. There remains now the question of his support. As it was contract work it seems we have no legal liability but there is a definite moral obligation to make some provision for him. There are enough maimed beggars in India already without adding another to their number.

A committee has been appointed.

A day or so after the event I went in search of some other well blasters so we could get the job finished. Hirakud Dam near Sambalpur has been the scene of a lot of blasting so that was the obvious area to search.

It was all very rushed and wearying but it had its humorous moments. Everyone seemed to know someone who could help me. Following sundry scraps of advice I ended up late at night ferretting around the shacks and shanties scattered at the foot of the dam. The darkness of the alleys was broken a little by the glow of lights strung along the top of that massive bank of earth and concrete.

(To be continued)

Consultations in Jamaica

In September Rev. E. G. T. Madge (General Foreign Secretary) and Rev. A. C. Davies (Chairman of the West Indies Sub-Committee) went over to Jamaica and Trinidad.

The main object of their journey was to meet representatives of the Jamaica Baptist Union and the Foreign Mission Board of the Southern Baptist Convention (U.S.A.) in order to discuss ways and means by which the Baptist churches of Jamaica could be effectively assisted.

One subject considered was the Calabar College, Kingston, Jamaica, and the ways in which the B.M.S. could continue to help it to maintain and develop its ministerial training work.

Twelve Modern Apostles

By ALAN WATSON

TWELVE men, including a nurse, teacher, carpenter, and two pastors went two by two through the villages of the Bolia district, Ntondo, Belgian Congo, on an evangelistic campaign. Most of the travelling was on foot through swamp, dense jungle, and over a bare, dusty plain. On occasion it was possible to go along the shore of Lake Leopold II by canoe.

The campaign had been planned with military precision, the district superintendent having been called in to advise. The twelve were fully briefed as to the routes they must follow from a large detailed map of the area. And for six weeks regular training classes, conducted by Miss Grace Lowman, were held and instruction concerning personal approach, group meetings and services.

The work was so arranged that a couple who had a number of villages to visit along the main road the first week had a similar number in the dense bush the second week. The order was reversed for other couples.

The main road villages provided extra teaching and preaching opportunities because of their larger

populations. It was in the bush or jungle village that the campaigners were really put to the test.

The people took fright

One pair set off on their bicycles along a track through dense jungle to reach a pygmy village. Very soon the track gave way to a mud bath, and cycling was out of the question.

Leaning their bicycles against a tree, they hacked themselves a way through with jungle knives. At one point they forded a river, waist deep, and continued on up a long steep muddy bank, slashing as they went.

When they arrived at the village they discovered that half the people had taken fright and had disappeared into the bush. Gradually however, they gained confidence, returned, and heard in their own dialect about King Jesus.

Pastor Monpoko, a lakeside dweller and well acquainted with boats and the handling of them had with him a schoolteacher who might justly be described as a "landlubber". They left Ntondo and made direct for Lake Leopold II, the second largest inland sea in Belgian Congo. Taking a canoe

they set themselves the task of visiting the hamlets and fishing settlements in the creeks along the lakeside.

But, alas, hardly had the teacher learned to use correctly the paddle when a large hippopotamus suddenly emerged from the water, snarling at them. The pastor, knowing it to be relatively harmless, took no notice, but continued to paddle quietly. The schoolteacher, however, paddled like one possessed!

Superstition abounded

In some of the villages the campaigners discovered that there were no church members and often no teacher or anyone to help the villagers to understand the Christian way of life. Superstition, fear of demons, witchcraft and ignorance abounded. Polygamy was rife, many being outside the church for this reason.

In one place a teacher was having an interview with a young village blacksmith, when he was suddenly interrupted by an old man who said to the blacksmith, "Your wife has just gone off with a stranger."

Away the blacksmith dashed on a borrowed bicycle. After about half-an-hour, and having sped through two villages, he caught up with the stranger also cycling hard with a young woman on the carrier.

The blacksmith gave his wife a sound beating and then hurried back home with her so that he could continue the interview with the teacher.

Almost everywhere there was a demand for schools. In some cases this was prompted by the activities of Roman Catholic missionaries and their methods of persuasion, the villages wishing rather to have simple Protestant teaching.

For these modern apostles this campaign was most significant. The idea of trekking for two weeks in aboriginal territory was quite new to them.



Happy boarders at the girls' hostel, Ntondo

(continued on page 174)



Rev. Andrew and Mrs. Brunton Scott who last month sailed to Brazil to join the Elders and the Winters. Mr. Scott, trained at Spurgeon's College, has been minister of the Largo Road Church, St. Andrews, since 1953. Mrs. Scott is a qualified nurse. They have three children

Children Live in Hostel Just Like at Home

The school at Rangamati, East Pakistan was reopened at the beginning of the year. There are sixty scholars, rather less than half being Christian.

In the hostel there are twenty-seven children: 14 primary girls, 9 primary boys, and 4 high school girls. The matron is an old girl of the school, the daughter of a preacher. She was trained as a nurse at Chandraghona.

Altogether there is a very good staff. They are all Christians, keen and responsible.

Of the children in the hostel about two-thirds are Christian. They come from six different tribes and speak as many different languages.

The medium of instruction in the school is Bengali, but some of them can hardly speak a word of it when they arrive. It is a great help that the matron is from the hills and can understand three of the languages.

Care is taken in the hostel not to educate the children away from their village homes. So the hostel

buildings are similar to their own homes and they are encouraged to do all the work of the hostel: cooking, sweeping, carrying water, collecting firewood, and so on.

One room is set aside for prayer. Here every morning and evening the children meet for prayers led by the older ones among them. It is hoped that when they return home they will encourage their families to begin and end the day with prayer.

Studies in Baptism

While it is true that the Churches of Christ are very close to Baptists it is also true that there is a considerable difference in their doctrine of Baptism.

In the present discussion of Christian Baptism it is important carefully to examine their viewpoint.

In this connection *Studies on Baptism*, edited by James Gray (Berean Press, 2s. 6d.) will prove most useful.

It contains twelve brief essays contributed by six of their ministers.

Typhoon Leaves Trail of Havoc

The typhoon which struck Japan earlier this year was the worst in a quarter of a century. It is estimated that it left 3,660 dead, 174 missing and 12,736 persons injured.

The member-churches of the World Council of Churches immediately responded to its appeal for funds to aid the victims. Contributions totalling more than £4,500 were received within a few hours of the cabled appeal from churches in the Netherlands, the United Kingdom and Germany.

The funds were used to set up first-aid stations and centres for distribution of food, clothing and other needed supplies in the stricken areas under the auspices of the Japan Church World Service and the Christian Medical Association.

For Missionary Leaders

Missionary leaders in local churches, who wish to make as much as they can of their important work, can equip themselves by studying for the Baptist Union Diploma in Religious Knowledge.

The syllabus, which has recently been slightly amended, includes interesting studies on the Bible, the modern missionary movement, Baptist history and principles, and other subjects on which church workers should be informed.

Copies of the full syllabus may be obtained on application to The Organising Secretary, Baptist Union Diploma Scheme, Baptist Church House, 4, Southampton Row, London, W.C.1.

Cyclone Ravages West Bengal

Nine districts of West Bengal and part of Bihar have recently been ravaged by a cyclone. Although it is believed that not many lives were lost, many houses collapsed and it is estimated that some 800,000 acres of land were under water.

The picture of the course of the storm is as yet incomplete, but the cyclone, which narrowly missed Calcutta, appears to have hit Burdwan hard.

Hydro-electric Scheme Drives Thousands to New Homes

IN 1960 and 1961, 87,000 people in the Rangamati area of East Pakistan will have to move to new homes. This will be in consequence of the erecting of a great dam across the River Karnaphuli between Rangamati and Chandraghona.

The dam is being built with American money and under American supervision. It is due to be completed this month, but it will take two rainy seasons to bring the water up to the operational level of 110 feet.

The water power so harnessed should be generating electricity by June 1961 and supplying all the eastern part of East Pakistan—including the industrial centres of Dacca and Chittagong.

No electricity for them!

While it will be of immense value to the country as a whole it brings only problems to the people of the Rangamati area. This extensive fertile valley will be flooded, but they will not themselves get any of the electricity.

Many Christian families are affected by the great removal necessary. They may have to move as far as eighty miles from their present homes. It is not easy to imagine what this means for people who have rarely moved out of their own villages.

Of course, the Government is giving compensation on a quite generous scale and is arranging transit camps for the people as they move, but there is bound to be real hardship.

The new dam is precipitating various changes in the organization of the B.M.S. schools in the Chittagong Hill Tracts. For

example, at Rangamati the school and hostel buildings are about 115 feet up, but the safe level for buildings is considered to be 120 feet. The highest path to the school from the main road falls to 90 feet. So after the rains of 1961 the school and hostel buildings are likely to be on an island surrounded by deep water. How can little children be expected to come?

It is proposed that the Rangamati school and hostel remain open till December 1960. Then

the children will be transferred to Chandraghona.

One incidental benefit from this move will be equal opportunities for boys and girls from the villages of the Rangamati area. The Rangamati school was founded as a girls' school and bursaries are available at the hostel only for girls. From January 1961 there will be at Chandraghona a hostel for both boys and girls and from now on bursaries for both boys and girls at Rangamati.

Twelve Modern Apostles

(continued from page 172)



A teacher at the Ntongo school with his wife and child

Some of them ten years ago were ordinary village children with very heathen parents.

When they were sent out Miss Lowman suggested to two of them that they might like to spend a

night at a pygmy village they were to visit. There was a deathly hush. Then they said: "We could not possibly sleep there!" "Why not?" she inquired. "Because it is a pygmy village."

A discussion followed in a rather strained atmosphere. Miss Lowman asked each of the twelve in turn: "Would you stay the night in that village?" They squirmed uneasily in their chairs, some answering negatively, others not knowing what to say.

At last one man stood and said, "If God will give me strength, I would stay." There was silence, and then the two who had been instructed to visit the pygmy village said, "We have never done such a thing before, but with God's help we can do it now."

At the end of this campaign they were asked: "Did you sleep in that village?" "Yes," they replied proudly. "And what is more, we ate pygmy food."

There was an uneasy pause. Then the pastor came forward and shook them by the hand.

"This has been a good trek", he said.

BACKGROUND TO PRAYER

(for use with the Prayer Calendar)

BELGIAN CONGO— UPPER RIVER REGION

Stanleyville is one of the great new towns of Belgian Congo and capital of the province. Recently much progress has been made in Sunday school work, in which forty men and fifteen women have been voluntarily engaged.

In the suburbs of Belge II and Mangobo the evangelistic work of the church has been forging ahead.

Our mission is responsible for the religious instruction of some 1,500 Protestant children in six state schools.

In the Lingungu-Bandu area last year there was a record number of baptisms for all time (558). The church now has a communicant membership of 3,501. The Africans have contributed a large sum towards the building of the new church and three African evangelists have been doing excellent work in the area. (For more details of the background of this work, see *South of the River* by J. M. Matthews Carey Kingsgate Press, 7s. 6d.).

At Yalamba is the Ecole Grenfell, training teacher-evangelists, and a dispensary.

AT CHRISTMAS TIME

Remember in prayer the missionaries overseas, especially those separated from their children. Remember their children, too, at this festival when most families are reunited and at home.

MISSIONARY RECORD

Arrivals

2nd October. Mrs. E. G. T. Madge, from a visit to Calcutta.
3rd October. Miss S. C. Varley, from I.M.E., Kimpese.

Departures

3rd October. Miss M. F. Bushill, for North India; Miss M. R. Philip, for Cuttack; Rev. R. H. and Mrs. Whitfield and three children and Miss M. I. Painter, for Balangir; Dr. and Mrs. S. F. Thomas, for Udayagiri; Rev. N. K. and Mrs. Drew, for Bhiwani; Rev. G. Soddy, for Chitragong; Rev. S. and Mrs. Mudd and three children, for Barisal.
Miss M. S. Pain, for San Salvador; Rev. A. A. and Mrs. Boorne, Mr. and Mrs. G. I. Pitkethly, and Sr. and Sra. A. Ferreira, for Lisbon.
6th October. Rev. G. H. and Mrs. Grose and two children, for Mong-

hyr; Rev. A. and Mrs. Hellowell, for Sambalpur.
10th October. Rev. H. B. and Mrs. Saunders and child, for Yakusu; Mr. and Mrs. L. L. Collis, for Pimu.
15th October. Miss M. A. Hughes, for Lingungu; Miss J. F. McCullough, for Bolobo; Miss M. A. Stockwell for Thysville.
16th October. Rev. E. Sutton Smith, for Cinnamon Gardens Church, Colombo; Rev. J. T. Sidey on a visit to India.
17th October. Mrs. E. L. Wenger, for Serampore; Rev. H. M. and Mrs. Angus, for Bible translation work in India.

Death

14th October. At Bushey, Dr. Ellen M. Farrer. India Mission 1891-1933 Member of General Committee from 1938 and Honorary Member from 1943.

ACKNOWLEDGEMENTS

(To 8th October, 1959)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Birmingham, £2 10s.; Anon., Northwood, £14 10s.; Anon., Norfolk, £1; Anon., S.W.1, £6; Anon., Streatham, £3; Anon., London, £18; Bethesda Baptist Sunday School, Narberth, in memory of Mrs. D. E. Williams, £2; Anon., Bristol, £1;

Anon., 10s.; W.A., £5; A friend, £1.

Angola Hospital: K.M., Bexhill, £2; Leicester Baptist, £5; Anon., Bromley & Beckenham, £1; Anon., £5; A Christian Friend, £1 6s.; Anon., Dewsbury, 5s.; Anon., Newcastle, 10s.; Anon., Newcastle, £5; Anon., Woolwich, £5; Anon., Chesterfield, £1; Anon., London, S.W.1., £5; G.P., Burford, 10s.; Anon., Bristol, 10s.; Mr. N. Walmsley, £5.

Medical Fund: P. E., for lepers, £1.

Legacies

The following legacies have been gratefully received in recent months:

								£	s.	d.
<i>September</i>										
24	Mrs. A. M. Jones	...	...	...	...	...	...	100	0	0
	Miss A. E. Upton (Medical £10)	...	...	...	...	...	...	20	0	0
30	E. B. Horlick	...	...	...	...	...	...	25	0	0
<i>October</i>										
1	Miss I. E. Ladds	...	...	...	...	...	...	50	0	0
	Miss E. A. Hills	...	...	...	...	...	...	200	0	0
	(Educational £50, Women £50, Medical £50, General £50)									
5	Mrs. E. M. Burgh	100	0	0
7	J. Harries	2	9	0
	Miss M. Witherspoon	2	6	0
8	Mrs. E. M. Gulland (Medical)	50	0	0

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